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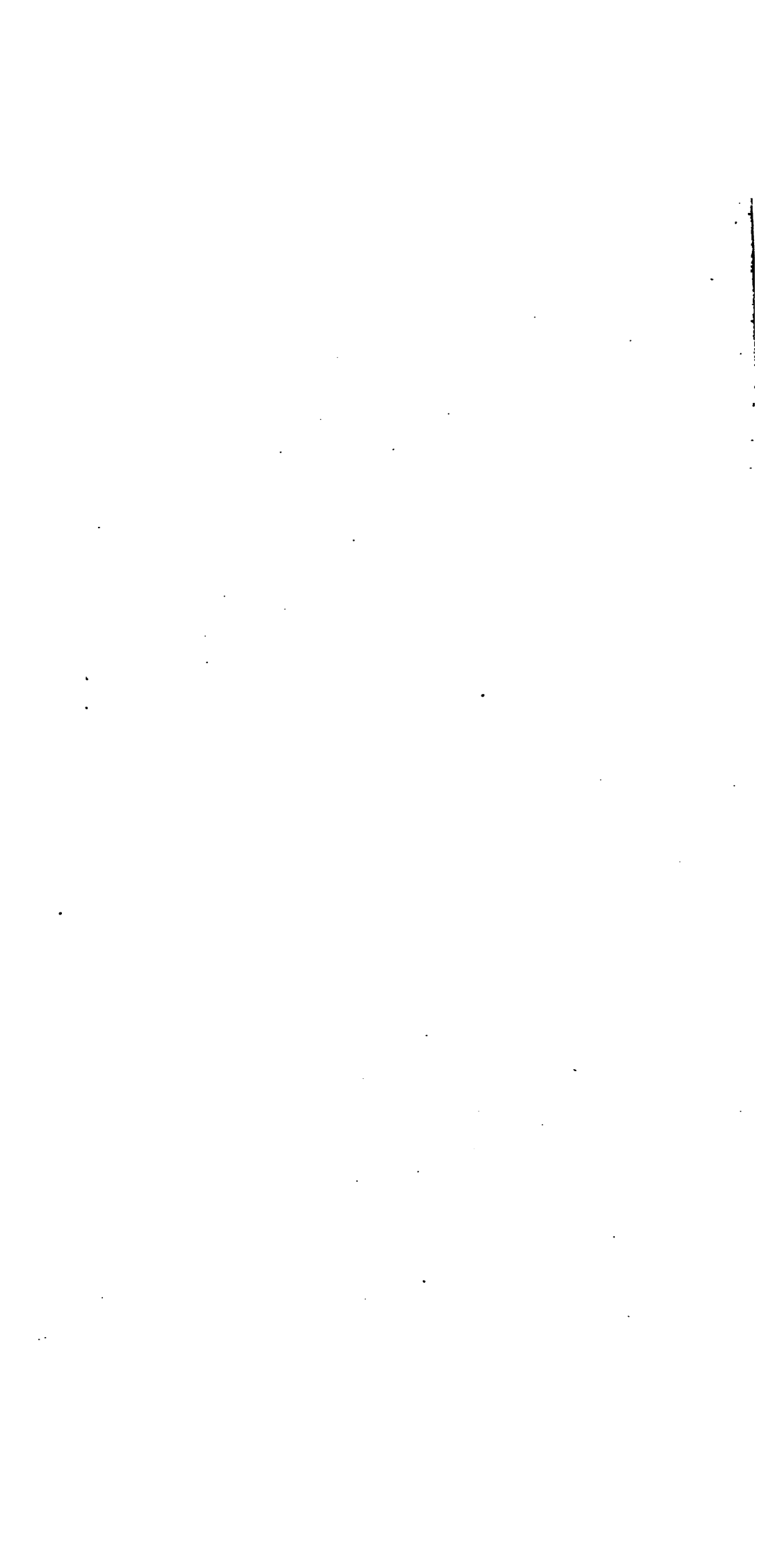




















YEAR BOOK  
OF THE  
CENTRAL CONFERENCE OF  
AMERICAN RABBIS

VOLUME XVI

EDITED BY  
TOBIAS SCHANFARBER and SAMUEL HIRSHBERG  
SECRETARIES OF THE CONVENTION

1906



5666

CONTAINING THE  
PROCEEDINGS OF THE CONVENTION  
HELD AT  
INDIANAPOLIS, IND., JULY 1 TO 5, 1906



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DESIGNER CHICAGO

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## OFFICERS

FOR THE YEAR 1905-1906.

HONORARY PRESIDENT,

KAUFMAN KOHLER, Cincinnati, Ohio.

PRESIDENT,

JOSEPH STOLZ, Chicago, Ill.

VICE-PRESIDENT,

DAVID PHILIPSON, Cincinnati, Ohio.

TREASURER,

CHARLES S. LEVI, Peoria, Ill.

RECORDING SECRETARY,

SAMUEL HIRSHBERG, Milwaukee, Wis.

CORRESPONDING SECRETARY,

TOBIAS SCHANFARBER, Chicago, Ill.

## EXECUTIVE COMMITTEE.

L. M. FRANKLIN.....	Detroit, Mich.
M. J. GRIES.....	Cleveland, Ohio.
L. GROSSMAN.....	Cincinnati, Ohio.
A. GUTTMACHER.....	Baltimore, Md.
S. HECHT.....	Los Angeles, Cal.
D. MARX.....	Atlanta, Ga.
J. KRAUSKOPF.....	Philadelphia, Pa.
J. SILVERMAN.....	New York.
S. SCHULMAN.....	New York.

## STANDING COMMITTEES

1905-1906

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### *Publications*

Jos. Silverman	I. S. Moses	S. Foster
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### *Ministers' Fund*

Mayer Messing	I. L. Rypins	D. Lefkowitz
---------------	--------------	--------------

### *Sermonic Literature*

Geo. Zepin	E. N. Calisch	F. Cohn
M. C. Currick	H. Englander	W. H. Fineshreiber
M. M. Feuerlicht		L. Wolsey

### *Seder Haggadah*

H. Berkowitz	A. Guttmacher	K. Kohler
Geo. A. Kohut	M. L. Margolis	Chas. A. Rubenstein
M. Salzman		Julius Rappaport

### *Minister's Hand-Book*

T. Schanfarber	E. N. Calisch	Henry Cohen
Jos. Friedlander	A. Guttmacher	M. H. Harris
A. Hirschberg	Jos. Krauskopf	F. de Sola Mendes
W. Rosenau		M. Samfield

### *Synod*

D. Philipson	G. Deutsch	H. G. Enelow
M. L. Heller	K. Kohler	Jos. Krauskopf
Chas. S. Levi	M. L. Margolis	E. G. Hirsch

### *Elaboration of a Systematic Jewish Theology*

K. Kohler	G. Deutsch	I. Schwab
B. Felsenthal	M. Friedlander	E. Feldman
M. L. Heller	E. G. Hirsch	L. Grossmann
M. L. Margolis	S. Schulman	I. Lewinthal
	S. S. Wise	

*Contemporaneous History*

G. Deutsch

Max Schloessinger

*Social and Religious Union*

L. M. Franklin

H. Berkowitz

M. J. Gries

*Church and State*

D. Lefkowitz

M. J. Gries

S. Hecht

Samuel Koch

N. Krass

J. Krauskopf

Harry Levi

D. Marx

I. L. Rypins

Jos. Silverman

A. Simon

*Influence of Sunday Service*

H. G. Enelow

Leo M. Franklin

M. L. Heller

E. G. Hirsch

S. Hirshberg

J. Krauskopf

Chas. A. Rubenstein

S. Sale

*Memorial Resolutions on Lippman Mayer*

H. Berkowitz

D. Philipson

M. Landsberg

S. Sale

*Week-Day Services*

H. G. Enelow

L. M. Franklin

M. J. Gries

L. Harrison

*Uniform Pronunciation of Hebrew*

H. Malter

Geo. A. Kohut

S. Mannheimer

M. L. Margolis

Wm. Rosenau

*Abraham Geiger Centenary*

K. Kohler

E. G. Hirsch

S. Sale

E. Schreiber

G. Deutsch

M. L. Margolis

D. Philipson

*Religious Work in Universities*

L. Grossmann

E. G. Hirsch

M. L. Margolis

L. M. Franklin

Geo. Zepin

K. Kohler

Samuel Hirshberg

I. L. Rypins

*On Investments*

Chas. S. Levi

M. J. Gries

J. Stolz

*Curators of Archives*

L. Grossmann

G. Deutsch

*Union Hymnal Revision*

C. S. Levi

M. J. Gries

D. Marx

*Jewish Quarterly*

M. L. Margolis

H. Barnstein

M. P. Jacobson

M. Lefkowitz

H. H. Mayer

J. Mielziner

I. Schwab

*Editing Year Book*

A. Guttmacher

William Rosenau

## OFFICERS

FOR THE YEAR 1906-1907.

HONORARY PRESIDENT,  
KAUFMAN KOHLER, Cincinnati, Ohio.

PRESIDENT,  
JOSEPH STOLZ, Chicago, Ill.

VICE-PRESIDENT,  
DAVID PHILIPSON, Cincinnati, Ohio.

TREASURER,  
CHARLES S. LEVI, Peoria, Ill.

RECORDING SECRETARY,  
SAMUEL HIRSHBERG, Milwaukee, Wis.

CORRESPONDING SECRETARY,  
TOBIAS SCHANFARBER, Chicago, Ill.

## EXECUTIVE COMMITTEE.

H. BERKOWITZ.....	Philadelphia, Pa.
M. M. FEUERLICHT.....	Indianapolis, Ind.
M. J. GRIES.....	Cleveland, Ohio.
L. GROSSMAN.....	Cincinnati, Ohio.
A. GUTTMACHER.....	Baltimore, Md.
M. L. MARGOLIS.....	Cincinnati, Ohio.
D. MARX.....	Atlanta, Ga.
S. SALÉ.....	St. Louis, Mo.
S. SCHULMAN.....	New York

## STANDING COMMITTEES

1906-1907

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### *Publications*

Jos. Silverman	S. Foster	I. S. Moses
----------------	-----------	-------------

### *Ministers' Fund*

Mayer Messing	A. Guttman	M. Spitz
---------------	------------	----------

### *Sermonic Literature*

A. Hirschberg	F. Cohn	Gerson B. Levi
E. N. Calisch	M. M. Feuerlicht	H. H. Mayer
	W. H. Fineshreiber	

### *Seder Haggadah*

H. Berkowitz	Geo. A. Kohut	Julius Rappaport
A. Guttmacher	M. L. Margolis	Chas. A. Rubenstein
K. Kohler		M. Salzman

### *Minister's Hand-Book*

T. Schanfarber	A. Guttmacher	A. Hirschberg
E. N. Calisch	M. H. Harris	Jos. Krauskopf
Henry Cohen	Max Heller	W. Rosenau
Jos. Friedlander		M. Samfield

### *Contemporaneous History*

G. Deutsch	Max Schloessinger
------------	-------------------

### *Elaboration of a Systematic Jewish Theology*

K. Kohler	M. Friedlander	M. L. Margolis
G. Deutsch	L. Grossmann	S. Sale
E. Feldman	M. Heller	S. Schulman
B. Felsenthal	E. G. Hirsch	I. Schwab
	M. Landsberg	

*Social and Religious Union*

L. M. Franklin	N. Krass	J. Rappaport
A. T. Godshaw	D. Marx	L. Wolsey
	M. Newfield	

*Church and State*

D. Lefkowitz	S. Hecht	Harry Levi
D. Blaustein	M. Heller	J. L. Magnes
E. N. Calisch	E. G. Hirsch	S. Schulman
W. S. Friedman	J. Krauskopf	Jos. Silverman
M. J. Gries		A. Simon

*Week-Day Services*

H. G. Enelow	L. M. Franklin	I. S. Moses
	M. J. Gries	

*Uniform Pronunciation of Hebrew*

W. Rosenau	J. Krauskopf	S. Mannheimer
K. Kohler		M. L. Margolis

*Abraham Geiger Centenary*

K. Kohler	E. G. Hirsch	S. Sale
G. Deutsch	M. L. Margolis	E. Schreiber
	D. Philipson	

*Religious Work in Universities*

George Zepin	L. M. Franklin	E. G. Hirsch
H. Englander	A. T. Godshaw	K. Kohler
C. Fleischer	L. Grossmann	M. L. Margolis

*On Investments*

M. J. Gries	Chas. S. Levi	D. Philipson
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*Curators of Archives*

L. Grossmann	G. Deutsch
--------------	------------

*Union Hymnal Revision*

C. S. Levi	S. Foster	A. G. Moses
I. Aaron	J. Leiser	H. Weiss
H. W. Ettelson	D. Marx	J. B. Wise

*Scriptural Readings*

M. H. Harris	H. Berkowitz	W. Willner
	I. S. Moses	

*Synagogal Music*

A. Kaiser.	W. Loewenberg	I. S. Moses
R. Grossmann	J. L. Magnes	A. M. Radin
J. L. Leucht		N. Stern

*Domestic Service*

H. Berkowitz	S. Deinard	I. L. Rypins
H. Barnstein		A. R. Yudelson

*Religious School*

L. Grossmann	M. J. Gries	J. Mielziner
M. N. A. Cohen	M. H. Harris	L. Mannheimer
	S. Lowenstein	

*Arbitration*

E. G. Hirsch	A. R. Levy	T. Schanfarber
	I. Lewinthal	

*Professional Ethics*

J. Krauskopf	M. A. Meyer	S. S. Wise
S. Goldenson	J. Silverman	L. Witt

*Card Index*

G. Deutsch	E. Frisch	J. Morgenstern
D. Alexander	J. Jasin	J. Raisin
A. Brill	I. Klein	M. Raisin
S. G. Bottigheimer	S. Koch	A. Rhine
M. C. Currick	E. Leipziger	L. J. Rothstein
C. J. Freund	M. Lefkowitz	J. H. Stolz
S. Frey	M. Merrit	M. Zielonka

*Meeting Place*

M. J. Gries	H. Berkowitz	S. Kory
	L. M. Franklin	

*Editing Year-Book*

T. Schanfarber	S. Hirshberg
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## TEMPORARY COMMITTEES OF INDIANAPOLIS CONVENTION.

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### *President's Message*

Berkowitz, Krauskopf, Kohler, Sale, Deutsch, Margolis, Philipson, Rosenau, Schulman, Franklin, Enelow.

### *Resolution Committee*

Schanfarber, Grossmann, Guttmacher, M. M. Feuerlicht, Lewinthal, Rypins, Merritt.

### *Committee on Thanks*

M. N. A. Cohen, Brill, Frisch, Kory, S. Mannheimer, A. J. Messing.

### *Auditing Committee*

Currick, Friedman, Herz, Cahan, A. J. Messing, Jr., Moses, Jacob S. Raisin.

### *Publication Committee*

Marx, Israel Klein, Leo Mannheimer, Mielziner, Newfield, Rothstein, Wise.

### *Nominating Committee*

Charles S. Levi, Mayer Messing, Foster, Leipziger, Rubenstein, Witt, Solomon.

### *Press Committee*

Leipziger, Frisch, Landman.



## CENTRAL CONFERENCE OF AMERICAN RABBIS

INDIANAPOLIS, IND., JULY 1 TO 5, 1906

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### PROGRAM

Sunday Evening, July 1, 1906

Prayer.....Rabbi Harry W. Ettelson  
Evening Service.....Rabbi William Fineshreiber  
Conference Sermon.....Rabbi Samuel Schulman  
Convening of Conference.....Pres. Rabbi Joseph Stolz  
Address of Welcome.....Rabbi M. M. Feuerlicht  
Response.....Vice-Pres. Rabbi David Philipson  
Benediction.....Rabbi Mayer Messing

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Monday Morning, July 2, 1906

Set Apart for Committee Consultations.

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Monday Afternoon, July 1, 1906

Prayer.....Rabbi David Alexander  
Roll Call  
President's Message.....Rabbi Joseph Stolz  
Report of Corresponding Sec'y.....Rabbi Tobias Schanfarber  
Report of Recording Sec'y.....Rabbi Samuel Hirshberg  
Report of Treasurer.....Rabbi Charles S. Levi  
Report of Publication Committee.....Rabbi Joseph Silverman  
Report of Committee on Memorial Resolutions..Rabbi A. R. Levy  
Paper—Suggestions for Reaching Adolescents  
Rabbi A. T. Godshaw

---

Tuesday Morning, July 3, 1906

Prayer.....Rabbi Julian Morgenstern  
Report of Committee on Minister's Handbook  
Rabbi T. Schanfarber  
Report of Committee on Systematic Theology.....Rabbi K. Kohler  
Report of Committee on Uniform Pronunciation of Hebrew  
Prof. H. Malter

Report of Committee on Union Hymnal....Rabbi Charles S. Levi  
Report on Seder Haggadah.....Rabbi H. Berkowitz  
Report of Committees on Week-Day Services and  
Influence of Sunday Service....Rabbi H. G. Enelow

---

**Tuesday Afternoon, July 3, 1906**

Report of Committee on Contemporaneous History  
Prof. G. Deutsch  
Report of Committee on Synod.....Rabbi David Philipson  
Paper—The Reform Movement as Reflected in Neo-Hebraic  
Literature.....Rabbi Max Raisin  
Paper—Religious Work Among Jewish Inmates of Penal Institu-  
tions .....Rabbi A. M. Radin

---

**Wednesday Morning, July 4, 1906**

Prayer.....Rabbi Louis Wolsey  
Report of Committee on Jewish Quarterly..Prof. Max L. Margolis  
Report of Committee on Social and Religious Union  
Rabbi Leo M. Franklin  
Report of Committee on President's Message  
Report of Committee on Church and State....Rabbi D. Lefkowitz

---

**Wednesday Afternoon, July 4, 1906**

Report of Committee on Sermonic Literature....Rabbi Geo. Zepin  
Report of Committee on Geiger's Centenary....Rabbi K. Kohler  
Report of Committee on Religious Work in Universities  
Rabbi L. Grossmann  
Paper—Gabriel Riesser, in Honor of His Centenary  
Prof. G. Deutsch  
Paper—Samuel Holdheim, in Honor of His Centenary  
Rabbi D. Philipson

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**Thursday Morning, July 5, 1906**

Prayer.....Rabbi I. L. Rypins  
Report of Auditing Committee  
Report of Committee on Resolutions and Thanks  
Unfinished Business  
New Business  
Election of Officers  
Closing Prayer and Benediction.....Prof. G. Deutsch

# CONSTITUTION AND BY-LAWS

OF THE

## Central Conference of American Rabbis\*

### CONSTITUTION

#### ARTICLE I.—NAME.

This organization shall be known as the Central Conference of American Rabbis.

#### ARTICLE II.—OBJECT.

The objects of this organization shall be, to foster a feeling of association and brotherhood among the Rabbis, and other Jewish scholars of America, to advance the cause of Jewish learning, to encourage all efforts towards the propagation of the teachings of Judaism, and to make provision for such worthy colleagues, as owing to advanced age or other cause, are prevented from following their calling.

#### ARTICLE III.—MEMBERSHIP.

SECTION 1. All active and retired Rabbis of congregations, and Professors of Rabbinical Seminaries shall be eligible for membership. All applications for membership shall be acted upon by the Executive Board.

SEC. 2. Honorary members may be elected by the Conference when unanimously proposed by the Executive Board.

#### ARTICLE IV.—DUES.

SECTION 1. The annual dues of members shall be five dollars, payable at the beginning of each fiscal year.

SEC. 2. These dues shall entitle the members to a copy of all publications of the Association.

SEC. 3. One-half of the annual dues collected, shall be paid into a

\*Adopted at Milwaukee, v. Year Book 1896, p. 71.



fund called "The Relief Fund of the Conference," to be used at the discretion of the Trustees of this Fund for the assistance of any deserving or properly qualified Rabbi who has been in service in America at least five years, or his family.\*<sup>1</sup>

SEC. 4. Any member in arrears for two years' dues, shall be suspended by the Executive Board, and may be reinstated at any future time by the Executive Board upon payment of all arrears. Notification of suspension shall be sent to the suspended member by the Corresponding Secretary.

SEC. 5. In exceptional cases, where it may be deemed proper, the Executive Board may remit some or all the dues of a member.

#### ARTICLE V.—EXPULSION.

SECTION 1. When any member of this Conference, by public or private conduct, has rendered himself unworthy of membership, the Executive Board shall make thorough investigation of the charges, giving the accused ample opportunity to defend himself, and if the charges are found true, shall expel said member from the Conference.

SEC. 2. No expulsion shall be made unless eight (8) or more members of the Executive Board vote for the same.

SEC. 3. An expelled member shall have the right to appeal from the decision of the Executive Board to the Conference at its regular annual meeting, and the session at which such appeal is heard shall be executive.

#### ARTICLE VI.—OFFICERS.

SECTION 1. The officers of this Conference shall be a President, a Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer, who, with the addition of nine\*<sup>2</sup> executive members, shall constitute the Executive Board.

SEC. 2. There shall be three Trustees who shall have charge of the moneys in the "Relief Fund of the Conference," and of the distribution of the same.

SEC. 3. These officers shall be elected annually by ballot, and

\*<sup>1</sup>*v.* Milwaukee Year Book, p. 76.

\*<sup>2</sup>*v.* Year Book XIV p. 163 and XV p. 163.

shall hold their offices until their successors have been elected, provided, however, that no member shall be eligible to the presidency for more than two successive terms.\*3

#### ARTICLE VII.—MEETINGS.

SECTION 1. This Association shall meet annually in general Conference in the month of July, at such time and place as the previous Conference or its Executive Board shall decide.

SEC. 2. Notice of the time and place of each annual meeting shall be mailed to all members, at least four weeks in advance.

#### ARTICLE VIII.—AMENDMENTS.

SECTION 1. Amendments to this Constitution shall be submitted in writing to be presented before the Convention in one year and acted upon at the next Annual Convention.

SEC. 2. The Executive Board shall give notice of proposed amendments to each member at least four weeks before the annual meeting.

SEC. 3. A two-thirds vote of the members present at an annual meeting shall be necessary to adopt any such proposed amendment.

---

#### BY-LAWS

##### ARTICLE I.—DUTIES OF OFFICERS AND EXECUTIVE BOARD.

SECTION 1. The officers of the Conference shall perform the duties usually incumbent upon such officers. They shall submit annually to the Conference, a report in writing, of their official transactions in the past year.

SEC. 2. The Treasurer and Trustees of the Relief Fund shall give bonds in such sums as shall be determined by the Executive Board. No moneys of the Conference shall be paid out by the Treasurer except per vouchers drawn by the Corresponding Secretary and signed by the President.

SEC. 3. It shall be the duty of the Executive Board:

\*3v. Year Book XII p. 97 and XIII p. 101.



*a.* To take charge of the affairs of the Conference during adjournment.

*b.* To arrange a specified program for the work of each meeting and to send the same to each member of the Conference, at least four weeks in advance of the annual meeting.

*c.* To publish in pamphlet form, and in time for distribution at the annual meeting, a Year Book, containing a full report of the transactions of the preceding meeting, together with papers read and addresses made or abstracts of the same.

SEC. 4. Notice of meetings of the Executive Board and of the business to be brought up at such meetings, shall be sent to all members of the Board, at least two weeks before the meetings take place, and every member of the Board shall have the right to express his opinion and record his vote by correspondence. No important matter shall be decided in the Executive Board except by majority vote of all its members, expressed either in person or in writing. Five members of the Executive Board shall constitute a quorum for the transaction of business.

SEC. 5. Vacancies occurring in the Board after adjournment of the Conference, shall be filled by the Board for the unexpired term until the next election.

## ARTICLE II.—STANDING COMMITTEES.

The President shall at the opening of each Conference appoint the following standing committees:

- a.* Committee on Resolutions, consisting of three members.
- b.* Committee on President's Report, consisting of three members.
- c.* Committee on Finance, consisting of three members.
- d.* Committee on Publication, consisting of five members.

## ARTICLE III.—DUTIES OF COMMITTEES.

SECTION 1. The Committee on Resolutions shall take charge of all resolutions offered at the meeting, unless otherwise ordered, and report upon same before final adjournment.

SEC. 2. The Committee on President's Report shall take charge of the same and shall report on any suggestions or recommendations contained therein.



SEC. 3. The Committee on Finance shall examine the Treasurer's report and the financial report of all committees handling moneys of and by authority of the Conference, and shall report thereon.

SEC. 4. The Committee on Publication shall have charge of all publications of the Conference authorized by the Executive Board, excepting the Year Book. It shall make a report to the Executive Board whenever requested to do so. One-half of the net profits accruing from all publications of the Conference, authorized by the Executive Board, shall be placed to the credit of the Relief Fund.

#### ARTICLE V.—QUORUM.

Twenty-one members shall constitute a quorum at the meetings of the Conference for the transaction of business.

#### ARTICLE VI.—ORDER OF BUSINESS FOR ANNUAL MEETINGS.

1. Roll Call.
2. Secretary's Report of the transactions of the Executive Board, including the full proceedings of its last meeting.
3. Program of business for the daily sessions.
4. Appointment of Standing Committees.
5. Report of President.
6. Reports of other officers.
7. Offering of Resolutions.
8. Reports of Standing Committees.
9. Reports of Special Committees.
10. Reading of Papers.
11. Unfinished Business.
12. New Business.
13. Election of Officers.
14. Sketch of the Minutes of the Conference.

#### ARTICLE VII.—AMENDMENTS.

These By-Laws may be amended or altered by a two-thirds vote of the members present at any meeting of the Conference.



PROCEEDINGS  
OF THE  
SEVENTEENTH ANNUAL CONVENTION  
OF THE  
Central Conference of American Rabbis  
HELD AT  
INDIANAPOLIS, IND., JULY 1 TO 5, 1906

---

SUNDAY EVENING, JULY 1, 1906.

The Conference was opened at the Temple of the Hebrew Congregation with prayer by Rabbi Harry W. Ettelson, Fort Wayne, Ind.:

"O Thou, who art ineffably supreme above all the finitudes, but who yet dost reveal Thyself to every soul, that humbly feels after Thee, divine Sovereign and dear Father, we, who are privileged to stand before the people in consecration to Thy service, would fervently address ourselves to Thee at this auspicious opening of our purposeful assemblage. Thou must seal our work with Thy blessing if it is to prosper. Only in and through Thy spirit can our faculties avail for permanent good or our thoughts be fruitful. Unless Thou be with us in our deliberations as the inspiration of and the sanction for all our words, these, however eloquent, will be but tinkling sounds and our counsels, however prudent, but self-assertions and vainglories. Not for aught but for Thy holy ends are we called to labor and to learn.

And so, first of all, to Thee, Maker and User of men, we turn for strength and guidance. We would open our hearts for a re-enforcement of feeling from the perennial fountain of Love. We would make our minds receptive to enlightenment from

the Source of all Power and Wisdom. Be the thought of Thee the pervading thought of this Conference, so that individual differences of views and as to means be harmonized in the fact of our common devotion to the one end and in the reverence we all share for Truth. As Thy grace, from of old, singled out our fathers, and Thy Providence disciplined them to a covenant of ministry for Thee, so may it be Thy Will that we, the heirs of their sacred truths and heroic traditions, be enabled to proclaim and exemplify, in the light of present opportunities and responsibilities, the message of Thy unity and the unity of all men under Thy Law and Love. O that the fuller knowledge and truer understanding that will come to us, the teachers in Israel, from the interchange of diverse but earnest opinion and the encouragement and incentive that we shall gain from the fraternal spirit, the sense of fellowship in needs and ideals—O, that this influence on head and heart may be made effective by us, through Thee, to stir our congregations to a deeper religiousness, a more fervent interest in our sacred cause.

Bless, we pray Thee, this fair metropolis in which we are gathered together; bless this great country of ours and keep her true indeed to her destiny as the haven of refuge for the oppressed and persecuted, the ardent, ready asserter and champion of liberty and humanity among the nations. Bless this community that so hospitably welcomes us; bless the household of Israel that it may never be divided against itself; bless all the many men and women who are striving to regenerate society; all movements, which though not religious in name are religious in spirit, making for the realization of the divine Fatherhood and human brotherhood. May we, recognizing the essential sympathy in purpose between us and them, work together hand in hand and heart to further the reign of righteousness on earth. Amen."

The evening service was read by Rabbi William Fineshreiber, Davenport, Ia.

The Conference sermon was preached by Rabbi S. Schulman, New York (*v.* Appendix A).



The President, Rabbi Joseph Stolz, opened the convention with the following address:

In response to the hospitable invitation of the Jews of Indianapolis, the C. C. A. R. is holding its 17th annual convention as the willing guest of one of the oldest and most honorable congregations of the Middle West—a venerable **אם בישראל** which in the trying days of struggle always gave Dr. Wise a mother's support and encouragement; and cordially I salute you, brethren, **שלום שלום לרחוק ולקרוב** "Peace be to those who have come from near, peace to those who have come from a long distance" **ללמוד וללמד** to qualify their own judgment by means of the wisdom and experience of their colleagues and to give their professional associates the benefit of their study, thought and zeal; **לשמור ולעשות** to counsel together earnestly, hopefully and stimulatingly as to the most effective co-operative methods of doing something to preserve our religion, to make it become a living power, an enthusiasm, an inspiration in the lives of our people; to unite the various elements of American Israel for the promotion of Judaism through **תורה עבודה וגמילות חסדים** "knowledge, worship and benevolence."

According to the Jewish Encyclopedia, just fifty years have elapsed since the founding of this congregation which, in all these years, has had but four Rabbis—three of them now members of our Conference: the venerable Wechsler, the benevolent Messing, the earnest Feuerlicht,—and Isidore Kalisch, the able co-worker and yoke-fellow of Dr. Wise in the old storm and stress days.

During this half century striking changes have been effected in the adaptation of the old religion to the conditions of a new world and a new age. In the early days this process stirred up bitter strife and contention, an evidence on both sides of the people's profound attachment to the religion of their fathers. But we have passed beyond the tearing-down, the individualistic period, necessary as it was.

Both parties appreciate more truly and sympathetically each other's strength and weakness; and it is quite safe to venture the assertion that we are now in the era of construction and unification, as our revered founder with his far-seeing eye long ago

beheld it and with his masterly gift of upbuilding long ago prepared for it by establishing on firm rock the Union of American Hebrew Congregations, the Hebrew Union College and the Central Conference of American Rabbis.

In this sacred task of construction and unification, no body now organized is so constituted that it can render as effective service as our Conference with its 205 members, leaders, teachers, stimulators of almost every prominent congregation in the land, located in 124 different cities distributed in 36 states, besides the District of Columbia and Canada. And if we may point with justifiable pride to our magnificent achievement of the past sixteen years, still greater possibilities await us in the future.

We may be proud of our publications, our Prayer Book, Hymnal and Year Books—proud of our deliberations, proud of our history, our membership, our financial status; but, in time to come, how much sublimer all these will seem when it will be understood that they were but means towards unifying the different types of Jews that during the past two and a half centuries sought a home on this continent and towards developing out of the spiritual contributions of both native and alien the highest type of a Jew and the noblest expression of Judaism yet known to the long history of Israel.

Colleagues, we are gathered at a time when our hearts are bleeding for the woes of our brethren and our minds are under severe tension to do something at once to alleviate the terrible situation of our co-religionists. At a time like this it is natural for some who feel deeply for our people and our religion to give intense expression to their pent-up feelings and profound convictions. But, brethren, let me remind you *הזהרו בדבריכם* "be careful of your words." If it be "fortiter in re," let it also be "suaviter in modo." Mindful that this is a deliberative assembly and that the press will carry our voices through the length and breadth of the land and that a single indiscretion may do injury to millions of sufferers longingly turning their eyes to America for a home and a refuge, may I ask you to exercise restraint in speech, to practice patience and forbearance with the opinions of others, to place the



cause we represent above all personalities, truth and peace above all personal interests. האמת והשלום אהבו

It is just a hundred years since Napoleon summoned the French Sanhedrin. Since then, German conferences met at Braunschweig, Frankfurt, Breslau; Synods at Leipzig and Augsburg; American Conferences at Cleveland, Philadelphia, Pittsburg; but never was there a Jewish Conference that existed sixteen years and convened seventeen successive times. This is a noteworthy achievement for which we ought to be grateful and of which American Israel ought, indeed, to be appreciative.

And now, after participating in an inspiring divine service and listening to an eloquent, thought-stirring sermon, the supreme honor is mine as the unworthy successor of my distinguished friends, Drs. Silverman and Krauskopf, and of my unforgettable teacher, Dr. Wise, peace be upon him, to call the 17th annual convention to order and to declare that we are ready to proceed with business, in accordance with the program prepared by the Executive Committee.

Rabbi M. M. Feuerlicht welcomed the convention in the following words: ברוך הבא בשם ד' ברכנוכם מבית ד'

There are no more classically appropriate words, Mr. President, members of the Conference and friends, with which we may welcome you to our community and our city. I am well aware that in the sixteen conventions to which this Conference has been called in the various cities of the land, those words of the Psalmist have been utilized many times, always fittingly no doubt, and always effectively, so that perhaps our repetition of them tonight will suggest to you the formality and triteness of a perfunctory welcome. But if such a suspicion occurs to you, we are confident it will not linger with you long when we recall that the place within whose walls we meet for the first time tonight was the last dedicated by the immortal founder of this Conference. Many are the structures today that were blessed by his priestly benediction, many are the Temples dedicated to their holy purposes by his prophetic message, but last of all before his translation to the

*Yeshibah Shel Maaloh*, was the abode in which we are now gathered. Verily, then, this is the abode in which God's glory dwelleth, and this the gate through which the righteous may enter. Therefore we say to you ברוך הנא בשם ד' ברכנוכם מבית ד'

Welcome to this house, welcome to this spot consecrated by so noble and so hallowed an influence.

But our greeting to you has to us at least an added value because of another coincidence. The year 1906 marks the semi-centennial of this congregation's life. For fifty years we have quietly, but consistently sought to observe and fulfil the Judaism which Isaac M. Wise impressed upon us. We have earnestly sought to live the Judaism for which this conference stands—a Judaism, which in spite of desperate, but abortive attempts to make it "Catholic" and "unadjectived" has remained an American Judaism, true to the holiest traditions of the past, yet not unmindful of the equally sacred obligations to the present. And so we hail your coming among us at this time both as an approval and a festive memorial of our jubilee.

There is yet one more coincidence that makes your meeting with us especially noteworthy. It was one hundred years ago this month that Napoleon called together his famous Assembly of Notables. He propounded to them certain questions affecting the relations of the Jew to the world around him. Upon the answer to those questions depended the emancipation of the Jew. You all know the answer to those questions, and how at last the Jew was released from his age-long political bondage. In that day, it seems, emancipation was preceded by an Assembly of Notables: a representative body proved the salvation of the Jew. During this month of July one hundred years will have passed since that day. They have been an hundred years of comparative emancipation. Yet that emancipation has created conditions with problems quite similar to those propounded to the Jew of Napoleon's day. Indeed, if there is any difference at all the problems today are even more complex because they affect not only the external, but also the internal relations of the Jew. The question today, therefore, is, do they, too, require an Assembly of Notables to give them a satisfac-



tory solution? Will a Conference, Congress or Synod once again prove the salvation of the Jew? Some there are who quite recently have sought to answer that question, and for the nonce at least have failed. Perhaps this Conference will become historic and come to a more successful conclusion. Like Amos, being uninitiated into the guild of popular prophecy, it is not for me to foretell the result. But whatever your answer, whether Synod or no Synod, I am making no rash or extravagantly flattering statement when I say that this community, at least, in common with many another throughout the land, is satisfied with the Assembly of Notables that comprise this Conference. We are content to follow its leadership and in this centennial anniversary month we are prepared to pledge anew our loyalty to the Judaism which it expounds and presents to us.

And it is with that profound respect and loyalty, heightened by sentimental associations of local tradition that we bid you welcome to our city. Freely and unreservedly we invite you to accept the simple hospitality of our small but sterling community. Even as the Patriarch Abraham, we would seat ourselves at the door of our tent to welcome the strangers who, you remember, appeared in the likeness of heavenly messengers. Like him, too, we seat ourselves כְּחֹם הַיּוֹם (kechom hayyom) in the heat of the day, when the sun reaches its highest point in the heavens, וַיֵּרָא וַיִּרְצוּ לִקְרָאתָם (wayyar' wayyaratz liqratham) and we would run to greet you. You come to us fatigued from your year's labors; you come to an inland city, and at a time when the sun beats its hardest upon us. But you remember the comment which Rashi makes on the passage alluded to. He tells us it was the custom of Abraham to seat himself at that particular spot and at that particular hour with the deliberate purpose of watching for every passing stranger and inviting him to his humble abode. That, too, we boast—and we hope not unduly—is a habit of ours. From diverse quarters of the land there come to us, well nigh every day in the three hundred and sixty-five of the year, men and women who bring their most serious and vital problems to consider and solve in our midst—and we welcome them all, be-

cause we are preeminently, as we hope in your leisure hours to prove to you, a city of homes, a garden city, and, therefore, a hospitable city, a convention city. Situated as we are in the very heart of the country's population, blending the culture of the East with the robust and vigorous spirit of the West, mingling the strenuous energy of a metropolis with the rustic joys of the country, we deem ourselves doubly blessed in the opportunities for exercising a hospitality which is simple yet unrestrained in its quality and blesses those who offer it even more than those who receive it. In that spirit, therefore, once more we bid you welcome, and even as we know בְּרוּכִים אֲנַחְנוּ בְּבֹאֲכֶם (Beruchim anachnu bevoachem) that *we* shall be blessed by your coming among us, so we pray בְּרוּכִים אַתֶּם בְּצֵאתְכֶם (Beruchim 'attem betzaisechem) that you will be blessed in your going from us.

The Vice-President, Rabbi David Philipson, responded.

Rabbi Mayer Messing concluded the service with a Hebrew prayer and benediction.

MONDAY AFTERNOON, JULY 2, 1905.

Meeting opened with prayer by Rabbi David Alexander.

During the convention the following eighty members responded to the roll call:

Alexander, D., Toledo, O.  
Bauer, Solomon H., Chicago, Ill.  
Berkowitz, Henry, Philadelphia, Pa.  
Bottigheimer, S. G., Natchez, Miss.  
Braun, Fred, Ligonier, Ind.  
Brill, Abram, Greenville, Miss.  
Cahan, Morris, Ft. Smith, Ark.  
Calisch, Edward N., Richmond, Va.  
Cohen, Montague N. A., Sacramento, Cal.  
Currick Max C., Erie, Pa.  
Deinard, S. N., Minneapolis, Minn.  
Deutsch, Gotthard, Cincinnati, O.  
Enelow, H. G., Louisville, Ky.  
Englander, Henry, Providence, R. I.  
Ettelson, H. W., Ft. Wayne, Ind.  
Feuerlicht, Morris Marcus, Indianapolis, Ind.  
Fineshreiber, William H., Davenport, Ia.  
Foster, Solomon, Newark, N. J.  
Franklin, Leo M., Detroit, Mich.  
Friedman, William S., Denver, Col.  
Frisch, E., Pine Bluff, Ark.  
Godshaw, Alfred T., Cincinnati, O.  
Goldenson, S. H., Lexington, Ky.  
Gries, Moses J., Cleveland, O.  
Grossmann, Louis, Cincinnati, O.  
Guttmacher, Adolph, Baltimore, Md.  
Heller, Maximillian, New Orleans, La.  
Herz, Joseph, Columbus, Miss.  
Hirshberg, Samuel, Milwaukee, Wis.  
Jasin, Jos., Ft. Worth, Tex.  
Klein, David, Columbus, O.  
Klein, Israel, Helena, Mont.  
Kohler, K., Cincinnati, O.  
Kory, Sol. L., Vicksburg, Miss.  
Krauskopf, Joseph, Philadelphia, Pa.  
Landman, Isaac, Philadelphia, Pa.

Lefkowitz, David, Dayton, O.  
Lefkowitz, M., Las Vegas, N. M.  
Leipziger, Emil W., Terre Haute, Ind.  
Levi, Charles S., Peoria, Ill.  
Levy, Abraham R., Chicago, Ill.  
Lewinthal, Isadore, Nashville Tenn.  
Lovitch, Meyer, Paducah, Ky.  
Mannheimer, Leo, Bloomington, Ill.  
Mannheimer, S., Cincinnati, O.  
Margolis, Max L., Cincinnati, O.  
Marx, David, Atlanta, Ga.  
Mayer, Harry H., Kansas City, Mo.  
Merrit, Max J., Evansville, Ind.  
Messing, Aron J., Chicago, Ill.  
Messing, Abraham J., Montgomery, Ala.  
Messing, Mayer, Indianapolis, Ind.  
Mielziner, Jacob, Cincinnati, O.  
Morgenstern, Julian, Lafayette, Ind.  
Moses, Alfred G., Mobile, Ala.  
Newfield, Morris, Birmingham, Ala.  
Phillipson, David, Cincinnati, O.  
Raisin, Jacob S., Butte, Montana.  
Raisin, Max, Meridian, Miss.  
Rappaport, Julius, Chicago, Ill.  
Reichler, Max, Helena, Ark.  
Rosenau, William, Baltimore, Md.  
Rothstein, L. J., Kalamazoo, Mich.  
Radin, A. M., New York.  
Rubenstein, C. A., Baltimore, Md.  
Rypins, I. L., St. Paul, Minn.  
Schwab, Isaac, Chicago, Ill.  
Sale, Samuel, St. Louis, Mo.  
Schanfarber, Tobias, Chicago, Ill.  
Schulman, Samuel, New York  
Schwartz, Jacob, Pensacola, Fla.  
Solomon, George, Savannah, Ga.  
Stolz, Joseph, Chicago, Ill.  
Volmer, L., Charleston, W. Va.  
Wechsler, Judah, Indianapolis, Ind.  
Wise, Jonah B., Chattanooga, Tenn.  
Witt, Louis, Pueblo, Col.  
Wolsey, Louis, Little Rock, Ark.  
Yudelson, A. B., Chicago, Ill.  
Zepin, George B., Chicago, Ill.



*The President*—We open our session with sixty-four members in attendance, the largest number in the history of our conference.

Upon motion of Dr. Deutsch, a telegram of greeting was sent to Dr. B. Felsenthal, the oldest member of the Conference.

Greetings to the Conference were received from B. Felsenthal, M. H. Harris, B. Bonnheim, Joseph Silverman, J. L. Magnes, M. Schloessinger, Elias Margolis, Joseph Kornfeld, S. Hecht, Chas. Freund.

The President read his message. (*v. Appendix B.*)

*Rabbi Philipson*—Considering that the first part of the message covers the same ground as that referred to the Synod Committee, I move that this part be referred to the Synod Committee and that the remainder be referred to a committee of eleven persons to be appointed by the President. Carried.

The Committee on Memorial Resolutions reported as follows:

INDIANAPOLIS, IND., July 2d, 1906.

*To the Officers and Members of the Central Conference of American Rabbis, in Convention Assembled:*

Your Committee on Necrology begs leave to submit the following:

It is with deep sorrow that the Central Conference of American Rabbis records the untimely and sudden death of our colleague and co-worker

RABBI AARON NORDEN,

late Rabbi emeritus, North Chicago Congregation, Chicago, Ill., an ardent worker in the fields of religion and philanthropy.

He was born and reared in an atmosphere of true Jewishness, in the old city of Lissa, Germany, at the time when the progressive spirit of the Nineteenth Century had wrought a marked change in the civic and economic conditions of the Jews living among the more enlightened nations of the world. He sat at the feet of earnest teachers in Israel; teachers belonging to the older school of Orthodox Judaism, yet deeply cognizant of the need to reconcile the old and the new and harmonize the life of the Jew with his changed political and economic state. Thus inspired with the best traditions and sentiments of Judaism, Aaron Norden became an eminent advocate of the reform principles in Judaism. With untiring zeal he labored for the development of the Reform Movement in America, co-operating with the

early and more prominent leaders who laid the foundation for the broader and wider platform of religious principle upon which the Conference of American Rabbis now stands.

And, as in his religious aspirations, so was Aaron Norden guided by a spirit of the utmost liberality in furthering every educational, patriotic and philanthropic movement. His activity as a teacher in Israel and as a worker in the cause of humanity, is traceable in the Congregation he served and in the community where he lived, and will endure a blessing forever.

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With emotions of deep sorrow the Central Conference of American Rabbis records this tribute of regret and this testimony of esteem in memory of its departed colleague

RABBI H. J. M. CHUMACEIRO,

late Rabbi at Curacao, Dutch West Indies, whose untimely demise is mourned by his Congregation in the Island-Province, as well as by his innumerable friends and admirers in this country and in Europe.

He was a man gifted by Providence with the spirit of wisdom and of truth, which he ever used in behalf of advancing the cause of the Jew and Judaism in the large sphere of his activity.

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The Central Conference of American Rabbis desires to place on record a tribute of gratitude to the memory of the late

MORRIS GOLDSTEIN AND  
SIGMUND SCHLESSINGER.

In their death an irreparable loss has been sustained, not only by the Congregations of Cincinnati, O., and Mobile, Ala., which these men have so well and so faithfully served, but by American Jewry at large. Both were men of exceptional ability who ranked foremost among the best of their profession. They will long be remembered by the services they rendered the Synagogue. Regenerating the traditional old melodies, they made these ancient Jewish songs suitable to the modern needs, thus contributing largely to the beautifying of the Divine Services in the Synagogue.

\* \* \*

In respectful testimony of his invaluable labors in the field of education, the Central Conference of American Rabbis desires to give expression to its profound sorrow at the death of

PRESIDENT WILLIAM RAINEY HARPER.

He was a man of the highest scholarly attainments in the old Semitic Literature, and his lofty ideals and noble deeds were inspired by and took their impetus from the flaming words of Israel's Prophets and



Singers. His goodness of heart and his nobility of mind, manifested in an irrepressible desire to advance humanity to the highest level of culture and justice, mirror the spirit of the first Isaiah, Amos and Hosea. In his laudable efforts and courageous perseverance; in his optimism and fortitude, the uplifting sentiments of the Psalmist and the cheery hopefulness of the second Isaiah, find a true and living expression. His name will stand forth in the annals of old Hebrew literature as one of the foremost scholars who have helped to unfold the beauties of Old Testament Ethics and who prove the high value of the ancient Hebrew literature.

\* \* \*

Conscious of the great loss Israel and humanity have suffered in the death of

ZADOC KAHN,

Grand Rabbin of France, the Central Conference of American Rabbis feel that one of its best co-workers in the field of religion, education and philanthropy has been taken away. The distinguished career of the deceased, however, and the thoroughly Jewish life of the beloved Rabbin, will be cherished by all who admire nobility of character, intellectual depth, and a willingness and ability to do and to dare all for the consummation of a higher life.

\* \* \*

It was with undisguised sorrow that the Jewish Community of America learned of the untimely death of the much beloved novelist

MISS MARTHA WOLFENSTEIN,

the talented and promising daughter of our colleague, Dr. S. Wolfenstein, of Cleveland, O.

In the short time in which Providence privileged her to display her abilities in picturing to the world the life of people in high and low positions, as she saw and conceived it, she has shown the powers of a brilliant mind and revealed the beauty and nobility of her own character, which has secured for her a lasting memory in the hearts of her innumerable friends and admirers.

Respectfully submitted,

A. R. LEVY, Chairman.

JULIUS RAPPAPORT.

*Rabbi Krauskopf*—I move that this report be accepted with a rising vote and that copies thereof be sent to the respective families of the deceased. Carried.

*Prof. Deutsch*—I amend that at first some changes be made to be communicated by the members to the Editing Committee. Carried as amended.

As a supplement to the President's Message, Prof. Deutsch read his "Plan for Co-operative Work in Collecting Material for Developing the Study of History and Literature." (v. Appendix C.)

The report of the Corresponding Secretary was read and referred to the Auditing Committee.

#### REPORT OF CORRESPONDING SECRETARY.

*To the President and Members of the Central Conference of American Rabbis:*

Your Corresponding Secretary herewith submits his report of the work done by him during the past year. A circular letter prepared by the President was sent to the members of the Conference calling their attention to the resolutions passed at the Cleveland meeting and urging them to act in accordance with these resolutions. In this circular letter special reference was made to the resolution setting aside the first Sabbath of November as Rashi Day. It was gratifying to note that not only the members of the Conference, but also the Rabbis not affiliated with it, devoted the first Sabbath of November to an elucidation of the Life and Works of Rashi, thus showing that the Conference is making its influence felt outside of its immediate membership.

The October Pogroms stirred the entire Jewish world to such a depth that it was deemed advisable that a day of mourning be set apart to call attention to these atrocities and to inspire our brethren with new courage under the sad affliction that had come to them. Accordingly, the members of the Conference, as well as other Jews of the country, assembled in their houses of worship on the same day and at the same hour and held a mourning service. The mourning service was arranged and prepared by members of the Conference and published in the papers. Through this medium a common mourning service was held.

The persecutions in Russia made the Jews of America feel that there was necessity for the establishment of a national organization that might be ready in cases of emergency to take up the cause of the Jew and seek such redress for him as the occasion demanded. Rabbi J. L. Magnes, as president of the Self Defense Movement, and Rabbi Henry Pereira Mendes, as president of the Union of Orthodox Ministers, sent out a call to the various Jewish organizations of the country asking them to attend a meeting at New York for the purpose of forming such a national organization. The Conference was invited to attend these meetings. At an executive board meeting of the Conference, it was resolved to decline both these invitations. An invitation was also extended to the Conference to send a delegation of its membership to a meeting to be held at Brussels, January 29th, for the purpose of forming an international Jewish organization. The president of



the Conference was authorized to inform those who called this conference that the invitation came too late to send a delegation and that the Conference sympathizes with them in the movement. Mr. Adolf Kraus, president of the executive committee of the Independent Order B'nai B'rith, called a meeting at Chicago, inviting representatives of a number of Jewish organizations of this country to be present to discuss matters bearing on the Jewish question. The Conference was represented by Doctors Stolz, Hirsch and Schanfarber. Nothing tangible resulted from this meeting.

As heretofore, a circular letter was sent to the Rabbis of the Conference asking them to present this circular letter to the officers of their respective congregations, requesting the congregations to defray the expenses of their ministers to attend the conference. A number of congregations again responded favorably to this request.

Transfer membership cards were sent out to all the members of the Conference and a questionnaire in behalf of the Committee on Social and Religious Union was forwarded to them.

The president of the Conference sent a congratulatory letter to Moritz Steinschneider on the occasion of his ninetieth birthday and letters of condolence to the families of William Rainey Harper and Cantor Morris Goldstein on the occasion of their death, all of which were duly acknowledged.

Your Secretary desires to commend the promptness with which the members of the Conference, with but few exceptions, replied to all the communications sent to them.

During the past year, 87 vouchers have been issued, amounting to \$4004.14, the amounts of all of which are herewith appended:

## 1905 Voucher

No.		
Aug. 10, 385,	I. S. Moses, Commission .....	\$ 19.10
Aug. 10, 386,	Williams & Co., Binding 1,000 Copies Union Prayer Book .....	122.50
Aug. 10, 393,	Leon Brunner, Expert Accountant Work .....	15.00
Aug. 10, 394,	Arnold B. Ehrlich, 50 Copies Psalm Commentary....	150.00
Aug. 10, 395,	Rabbi H. G. Friedman, Indexing Year Books.....	50.00
Aug. 10, 396,	M. Mitchnick, Stenographing Cleveland Conference..	50.00
Sept. 14, 397,	Henry Berkowitz, Ceremonial Exhibit .....	25.00
Sept. 20, 398,	Pension .....	25.00
Sept. 20, 399,	Pension .....	25.00
Sept. 20, 400,	Pension .....	25.00
Sept. 20, 401,	Pension .....	25.00
Sept. 20, 402,	Pension .....	25.00
Sept. 20, 403,	Pension .....	25.00
Sept. 20, 404,	Pension .....	25.00
Sept. 20, 405,	Pension .....	25.00

Oct. 2, 406,	Toby Rubovits, Printing .....	16.25
Oct. 2, 407,	Tobias Schanfarber, Expressage, Stamps, Files and Mailing Circulars .....	7.59
Oct. 30, 408,	Pension .....	25.00
Oct. 30, 409,	Pension .....	25.00
Oct. 30, 410,	Pension .....	25.00
Oct. 30, 411,	Pension .....	25.00
Oct. 30, 412,	David Marx, Traveling Expenses .....	26.00
Oct. 30, 413,	Friedenwald Co., Printing .....	334.89
Oct. 30, 414,	Samuel Hirshberg, Traveling Expenses.....	19.00
Oct. 30, 415,	Edward M. Baker, Carriage and Flowers for Hay Funeral .....	16.00
Oct. 30, 416,	Jos. Stolz, Traveling Expenses .....	14.00
Oct. 30, 417,	Moses J. Gries, Traveling Expenses .....	17.00
Nov. 1, 418,	Leo M. Franklin, Traveling Expenses .....	12.05
Nov. 9, 419,	Chas. S. Levi, Traveling Expenses and Postage.....	21.00
Nov. 9, 420,	The Friedenwald Co., Printing .....	15.64
Oct. 9, 421,	Williams & Co., Binding .....	393.78
Oct. 9, 422,	T. Schanfarber, Expressage, Postage and Clerical Work .....	9.98
Oct. 17, 423,	Ed. M. Baker, Treas., Extra Services Rendered Con- ference in Cleveland .....	25.00
Oct. 27, 424,	Williams & Co., Binding Union Prayer Books.....	3.29
Dec. 12, 425,	Pension .....	25.00
Dec. 12, 426,	Pension .....	25.00
Dec. 12, 427,	Pension .....	25.00
Dec. 12, 428,	Oscar Klonower, Resolutions for John Hay .....	35.40
Dec. 12, 429,	Toby Rubovits, Printing and Mailing 250 ½-sheet circulars .....	3.90
Oct. 12, 430,	Wm. C. Popper & Co., for Printing and Binding 3,805 Union Hymnals .....	713.44
Jan. 1, 431,	Pension .....	25.00
Jan. 1, 432,	Pension .....	25.00
Jan. 1, 433,	Pension .....	25.00
Jan. 1, 434,	Adolph Guttmacher, Expressage, Registered Letters, Postage and Traveling Expenses .....	7.05
Jan. 1, 435,	Tobias Schanfarber, Stamps, Expressage, Clerical Work and Telegrams .....	11.46
Jan. 1, 436,	Jos. Stolz, Traveling Expenses to Cincinnati and return .....	13.00
Jan. 15, 437,	Max L. Margolis, Typewriting, Traveling Expenses from N. Y. to Phila. and return and from Cincinnati to Chicago and return .....	27.00
Jan. 15, 438,	Chas. S. Levi, Traveling Expenses to Cincinnati and return and Postage .....	18.00

## CENTRAL CONFERENCE OF AMERICAN RABBIS.

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Jan. 15, 439,	Geo. A. Kohut, Traveling Expenses from New York to Phila. and return .....	8.00
Feb. 7, 440,	Pension .....	25.00
Feb. 7, 441,	Pension .....	25.00
Feb. 7, 442,	Pension .....	25.00
Feb. 7, 443,	T. Schanfarber, Expressage, Telegrams, Postage and Typewriting .....	6.79
Feb. 7, 444,	Max Schloessinger, Typewriting of Rashi MSS.....	1.75
Feb. 7, 445,	Friedenwald & Co., President Roosevelt Resolutions...	25.00
Feb. 7, 446,	Jos. Stolz, Traveling Expenses to Cincinnati and return .....	14.00
Mch. 1, 447,	Pension .....	25.00
Mch. 1, 448,	Pension .....	25.00
Mch. 1, 449,	Pension .....	25.00
Mch. 1, 450,	Adolph Guttmacher, Traveling Expenses to Washington and return .....	14.20
Mch. 1, 451,	H. G. Enelow, 3 Trips to Cincinnati and Return and Trip to Chicago and return.....	34.00
Mch. 1, 452,	Chas. S. Rubenstein, Traveling Expenses to Philadelphia and return .....	2.80
Apr. 2, 453,	Pension .....	25.00
Apr. 2, 454,	Pension .....	25.00
Apr. 2, 455,	Pension .....	25.00
Apr. 2, 456,	T. Schanfarber, Clerical Work and Stamps .....	6.65
Apr. 13, 457,	David Philipson, Traveling Expenses from Baltimore to New York and return .....	11.00
Apr. 13, 458,	Geo. Zepin, Traveling Expenses to Columbus, O. ....	20.95
Apr. 13, 459,	Chas. S. Levi, Postage and Printing Due Bills.....	10.00
Apr. 30, 460,	Pension .....	25.00
Apr. 30, 461,	Pension .....	25.00
Apr. 30, 462,	Pension .....	25.00
Apr. 30, 463,	Toby Rubovits, Printing .....	16.75
May. 13, 465,	Harry Levi, Traveling Expenses to Cleveland and return to Wheeling .....	7.00
May 13, 466,	Nathan Krasnovetz, Traveling Expenses to Cleveland and return to Owensboro .....	26.00
May 13, 467,	David Lefkowitz, Traveling Expenses to Cleveland and return to Dayton .....	10.00
May 28, 468,	Wm. Rosenau, Typewriting Funeral Agenda .....	2.00
May 28, 469,	Pension .....	25.00
May 28, 470,	Pension .....	25.00
May 28, 471,	Pension .....	25.00
May 28, 472,	David Philipson, Traveling Expenses to New York and return .....	60.00



May 28, 473,	T. Schanfarber, Expressage, Postage and Clerical Work .....	11.83
May 31, 474,	Gibson, Dickelman, Furst & Bourke, Premium of Bond No. 377,589a .....	20.00
June 4, 475,	Friedenwald & Co., Printing .....	659.42
June 16, 476,	Chas. S. Levi, Postage and Treasurers' Account Books .....	7.25
June 16, 477,	Toby Rubovits, Printing Programs .....	9.00
June 16, 478,	David Philipson, Postage and Typewriting of Synod Committee Report .....	2.38
		<hr/> \$4,004.09

Very respectfully yours,

TOBIAS SCHANFARBER,  
Corresponding Secretary.

The report of the Recording Secretary was read and ordered printed.

#### REPORT OF RECORDING SECRETARY.

*To the President and Members of the Central Conference of American Rabbis, Indianapolis, Ind.:*

GENTLEMEN:—The Executive Committee elected at the last session of the Conference in Cleveland, O., met four times in the course of the past year: once at Cleveland, July 6th; twice in Cincinnati, October 23d and December 25th; and in Indianapolis, July 1. The following is a summary of the business transacted.

The place of meeting of the present Conference was determined, and the program for its several sessions arranged. Rabbis Feuerlicht, M. Messing and Morgenstern were appointed a committee on arrangements for the meeting. It was decided that the opening session of the Conference should take place on Sunday evening, July 1st, and that the following morning, Monday, should be left open for consultation purposes for the various committees of the Conference. Upon motion it was passed that the Conference Sermon should precede all other addresses at the opening session of the Conference, and that a limitation of ten minutes for their remarks should be courteously suggested to the givers of these other addresses.

The appointment, by the President, of the members of the different standing committees for the year, was concurred in and endorsed.

Various items of expense incidental to the Cleveland Conference were ordered paid. The bill of Friedenwald & Co. for printing to the amount of \$334.89 was directed to be paid.

An Investment Committee for the funds of the Conference, consisting of Rabbis C. S. Levi, Gries and Stolz, was appointed. The funds in the hands of the Treasurer were reported to be \$12,000 in investments of various kinds, \$1,500 in deposits, and \$500 approximately in cash. The bond of the Treasurer was fixed at \$5,000.

A monthly pension was voted a superannuated colleague reported to be in distress; the pension allowed another colleague was increased.

The contract with Bloch & Co., publishers, was renewed for another year, and the Publication Committee was authorized to issue an edition of 3,000 copies of the Union Hymnal.

Circulars describing the work of the Committee on Social Union were ordered printed.

The President was requested to take such action as should assure the proper protection of the property of the Conference in the keeping of Bloch & Co.

Cincinnati was selected as the place of deposit for the archives of the Conference, with Rabbi L. Grossman and Professor Deutsch as the Curators of the archives.

Six Hundred copies of the Year Book were ordered printed; one copy to be set aside for the archives, one as the official record for the Secretary, 25 reserved in charge of the President and Secretary for future needs, and the remainder distributed.

The republication of the first three volumes of the Year Book in one volume, edited and abridged by Professor Deutsch, was ordered.

A statement of the adjournment of the Cleveland Conference and the attendance of the members in a body upon the Hay Memorial Services in the Chamber of Commerce, was ordered incorporated, together with the address of Rabbi Gries delivered at those services, in the Year Book.

It was voted that a summary be embodied in the Year Book, giving at a glance all the motions passed and actions taken at sessions of the Conference.

Rabbis Gries, C. S. Levi and Marx were appointed a committee to solicit suggestions for the revision of the Union Hymnal.

Action was taken sanctioning the defrayal of expenses incurred by the meeting of Committees of the Conference, only when authorized by the Executive Committee.

The Saturday before Thanksgiving Day was appointed as the official day for the services commemorative of the 250th anniversary of the settlement of the Jews in the United States.

The first Sabbath in November was decided upon as "Raschi Day."

Rabbis Krauskopf and Guttmacher were delegated to attend to the appropriate engrossing of the Hay Memorial Resolutions, and to present them to the family of the deceased statesman.

Rabbi Silverman was entrusted with a similar commission in connection with the President Roosevelt resolutions.



The four disciples of Dr. Abraham Geiger in America, Rabbis Kohler, Hirsch, Sale and Schreiber, together with Rabbi Philipson and Professors Deutsch and Margolis were appointed a Committee to arrange plans for the appropriate celebration of the centenary of the birth of Dr. Geiger in 1910, and to report at this meeting of the Conference.

In connection with a communication received from an Eastern Congregation, the Executive Committee established the principle that due recognition, under all circumstances, should be rendered to the rights of the Conference in its literary property.

Rabbi Silverman was added as a member of the Synod Committee

It was decided that the Committee on National Organization, which had failed to report, as instructed, at the Louisville meeting of the Conference, had expired by limitation; and the Committee on Synod was directed to incorporate the work of that committee in its own.

Rabbi Emil G. Hirsch of Chicago, Ill., and Rabbi S. N. Deinard of Minneapolis, Minn., were elected to membership in the Conference.

The following applications for membership in the Conference were also acted upon favorably: Louis Bernstein, Abraham Cronbach, Nathan Gordon, Isaac Landman, Louis D. Mendoza, Julian H. Miler, Max Reichler, Jacob D. Schwarz, A. M. Radin, Albert B. Yudelsohn, Sidney Goldstein, Samuel Goldenson, Mendel Silber.

It was decided that, time permitting, the Conference would be very grateful to Dr. Deutsch for the opportunity to hear his illustrated talk on "How Modern Jewish History Should be Taught."

An increase of two hundred dollars in the pension for the current year was voted to the family of one of the deceased members of the Conference.

The communication received from Rabbi Nieto on behalf of two Congregations which suffered disastrously from the San Francisco calamity, it was decided, should be referred to a special committee, consisting of Rabbis Krauskopf, Schulman, Philipson and Margolis.

Various bills were ordered paid.

A communication from the International Jewish Conference convened in Brussels last January was referred to the Committee on Synod.

A special committee consisting of Rabbis Franklin, Gries and Marx was appointed to consider the advisability of a change in the time of the annual convention of the Conference.

Respectfully submitted.

Yours faithfully,

SAMUEL HIRSCHBERG,

*Recording Secretary.*

The report of the Treasurer was read and referred to the Auditing Committee.

### REPORT OF TREASURER.

INDIANAPOLIS, July 3, 1906.

*To the Honorable President, Officers and Members of the C. C. A. R.*

*Gentlemen:* Permit me to present to your Honorable Conference the annual report of your Treasurer for the year ending July 1, 1906, and to ask your close attention to its contents.

A brief summary of our financial transactions during the year will serve as an introduction to the detailed statements that follow. Our income from dues, investments and book-sales was \$6,401.34, and our expenditures for all purposes, for general expenses, printing the Year Book, pensions and new editions of publications were \$4,003.64, giving an increase of \$2,397.70 to our cash assets and raising our total funds from \$13,449.58 to \$15,874.28. The interest on our investments, which now aggregate \$15,000.00, was \$659.74. Our income from sales of our books amounted to \$4,876.60, our expenditures on account of publications \$1,267.11, showing an excess of income over expenses of \$3,609.49, which was transferred in equal amounts to the General and Ministers' Funds. The Ministers' Fund now contains \$11,684.37, being an increase of \$1,742.12 for the year, while the General Fund now amounts to \$4,162.91, showing an addition of \$655.58 since July, 1905. Receipts from dues, \$865.00; unpaid dues up to date, \$680.00.

All vouchers drawn up to July 1, 1906, have been paid.

Due bills were sent out three times during the year, besides a special dun by our Corresponding Secretary; nevertheless 85 members owe from five to twenty dollars, which accounts for the large sum of unpaid dues mentioned above.

#### *Members and Dues.*

July 1, 1905.	Total membership .....	186
	Honorary members .....	2
	Resigned during year .....	1
	Died during year .....	2
	Reinstated during year .....	1
	Elected during year .....	10
	Suspended during year .....	3
July 1, 1906.	Total membership .....	191
	Exempt from paying dues .....	6
	Honorary members .....	2
July 1, 1906.	Number of pay-members .....	183
	Dues of 135 members .....	\$865.00
	Unpaid dues of 85 members .....	\$680.00
	Members clear on the books .....	98

Members in good standing but owing \$5.00.....50  
 Members liable to suspension for arrears of \$10  
 and more .....35

In concluding this interesting paragraph on the dutiful manner in which members have and have not paid their dues, let me say that dues for the year 1906-1907 are now due for 182 members.

I now present a tabulated statement of all moneys received and paid out during the year July, 1905-July, 1906.

### RECEIPTS AND EXPENDITURES

#### Receipts

July 1, 1905, to July 1, 1906, Dues .....	\$865.00
Jan. 1, 1906, Interest on \$12,000 at 6%, 4 mos.....	240.00
July 1, 1906, Interest on \$12,000 at 6%, 6 mos. ....	360.00
Aug. 30, 1905, Interest on \$2,500 at 3%, 68 days .....	14.16
Dec. 19, 1905, Interest on \$1,500, 3%, 89 days .....	13.62
June 21, 1906, Interest on \$1,500, 3%, Feb. 26 to June 21....	14.50
June 21, 1906, Interest on \$1,000, 3%, Dec. 19 to date.....	15.17
June 21, 1906, Interest on \$500, 3%, Apr. 26 to date.....	2.29
	<hr/> \$1,524.74

#### From Publication Committee

July 1, 1905, I. S. Moses .....	\$101.60
July 1, 1905, Bloch Publishing Co. ....	300.00
Aug. 8, 1905, Bloch Publishing Co. ....	400.00
Oct. 4, 1905, Bloch Publishing Co. ....	500.00
Oct. 20, 1905, Bloch Publishing Co. ....	500.00
Nov. 2, 1905, Temple Emanuel, N. Y. ....	125.00
Nov. 9, 1905, Bloch Publishing Co. ....	750.00
Dec. 28, 1905, Bloch Publishing Co. ....	500.00
Jan. 16, 1906, Bloch Publishing Co. ....	500.00
Jan. 31, 1906, Bloch Publishing Co. ....	500.00
Mch. 15, 1906, Bloch Publishing Co. ....	400.00
May 11, 1906, Bloch Publishing Co. ....	300.00
	<hr/> \$4,876.60

Total receipts .....\$6,401.34

### EXPENDITURES

#### On Account of Prayer Books

Aug. 29, 1905, I. S. Moses, Commission .....	\$ 19.10
Aug. 29, 1905, Leon Brunner, Accountant .....	15.00
Sept. 4, 1905, Williams & Co., Binding 1,000 Vol. I.....	122.50
Nov. 20, 1905, Williams & Co., Binding 2,059 Vol. II.....	393.78



Dec. 19, 1905, Williams & Co. ....	3.29	
		\$ 553.67

*New Edition of Hymnal*

Dec. 19, 1905, Wm. C. Popper Co., 3,805 Hymnals .....	\$713.44	
		\$ 713.44

*General Expenses*

Aug. 29, 1905, H. G. Friedman, Indexing Year Books.....	\$ 50.00
Aug. 29, 1905, M. Mitchnick, Reporting Cleveland Conference .....	50.00
Sept. 5, 1905, A. B. Ehrlich, 50 copies Commentary to Psalms .....	150.00
Sept. 15, 1905, H. Berkowitz, Sabbath School Exhibit.....	25.00
Oct. 5, 1905, Toby Rubovits, Printing .....	16.25
Oct. 4, 1905, T. Schanfarber, Express, Postage, Files.....	7.59
Nov. 2, 1905, David Marx, Expenses to Cincinnati .....	25.00
Nov. 2, 1905, Friedenwald Co., Printing .....	334.89
Nov. 2, 1905, S. Hirschberg, Expenses to Cincinnati.....	19.00
Nov. 2, 1905, E. M. Baker, Carriage and Flowers for Hay Funeral .....	16.00
Nov. 2, 1905, Jos. Stolz, Expenses to Cincinnati.....	14.00
Nov. 2, 1905, M. J. Gries, Expenses to Cincinnati.....	17.00
Nov. 2, 1905, Leo. M. Franklin, Expenses to Cincinnati..	12.05
Nov. 20, 1905, C. S. Levi, Expenses to Cincinnati, Postage....	21.00
Nov. 20, 1905, The Friedenwald Co., Printing .....	15.64
Nov. 20, 1905, T. Schanfarber, Expenses, Postage, Clerk....	9.98
Dec. 19, 1905, E. M. Baker, Extra Services to Conference....	25.00
Dec. 19, 1905, Oscar Klonower, Hay Mem. Resolution...	35.40
Dec. 19, 1905, Toby Rubovits, Printing, Mailing 250 Circulars .....	3.90
Jan. 2, 1906, A. Guttmacher, Exp., Post., Clerk .....	7.05
Jan. 2, 1906, T. Schanfarber, Exp., Post., Clerk .....	11.46
Jan. 2, 1906, Jos. Stolz, Expenses to Cincinnati .....	13.00
Jan. 16, 1906, M. L. Margolis, Expenses to Chicago, Type- writing .....	27.00
Jan. 16, 1906, C. S. Levi, Expenses to Cincinnati .....	18.00
Jan. 16, 1906, Geo. A. Kohut, Expenses to Philadelphia....	8.00
Feb. 12, 1906, M. Schloessinger, Typewriting Mss.....	1.75
Feb. 12, 1906, T. Schanfarber, Expr., Telegr., Post. Type- writing .....	6.79
Feb. 12, 1906, The Friedenwald Co., Roosevelt Resolutions..	25.00
Feb. 12, 1906, Jos. Stolz, Expenses to Cincinnati .....	14.00
Mch. 8, 1906, A. Guttmacher, Expenses to Washington....	14.20
Mch. 8, 1906, H. G. Enelow, 4 trips to Cincinnati and Chi- cago .....	34.00
Apr. 5, 1906, C. A. Rubenstein, trip to Phila. ....	2.80

Apr. 5, 1906,	T. Schanfarber, Clerk, Postage .....	6.65
Apr. 5, 1906,	D. Philipson, trip to Baltimore .....	11.00
Apr. 17, 1906,	G. Zepin, trip to Columbus .....	20.95
Apr. 17, 1906,	C. S. Levi, Postage, Printing .....	10.00
May 3, 1906,	Toby Rubovits, Printing .....	16.75
May 25, 1906,	Harry Levi, trip to Cleveland .....	7.00
May 25, 1906,	N. Krass, trip to Cleveland .....	26.00
May 25, 1906,	D. Lefkowitz, trip to Cleveland .....	10.00
May 31, 1906,	Wm. Rosenau, Typewriting Mss. ....	2.00
May 31, 1906,	D. Philipson, trip to New York .....	60.00
May 31, 1906,	T. Schanfarber, Exp. Post., Clerk .....	11.83
June 5, 1906,	Gibson & Co., for Bond of Treasurer .....	20.00
June 5, 1906,	The Friedenwald Co., Printing and Mailing Year Book .....	659.42
June 18, 1906,	C. S. Levi, Postage, Acct. Books .....	7.25
June 18, 1906,	Toby Rubovits, 1,000 Programs .....	9.00
June 18, 1906,	D. Philipson, Typewriting, Postage .....	2.38
		<hr/> \$1,911.53

*Ministers' Pension*

July, 1905, to July, 1906, .....	\$825.00
	<hr/> \$ 825.00

Total Disbursements .....\$4,004.09

*SUMMARY*

July 1, 1905, Total Funds .....	\$13,449.58
July 1, 1905, to July 1, 1906, Total Receipts .....	6,401.34
July 1, 1905, to July 1, 1906, Total Disbursements .....	4,003.64
July 1, 1906, Net Increase of Funds .....	2,397.70
July 1, 1906, Total Funds in Treasury .....	15,847.28

*GENERAL FUND*

To this fund belongs one-half of membership dues, one-half of net profits of publications and one-half of interest received from investments. All general expenses are taken from this fund.

*Receipts*

July 1, 1905,	Amount of Fund .....	\$3,507.33
July 1, 1906,	Membership Dues .....	\$ 432.50
July 1, 1906,	Interest .....	329.87
July 1, 1906,	Profits of Books .....	1,804.74
		<hr/> \$2,567.11



### Expenditures

July 1, 1906, General Expenses .....	\$1,911.53
	<u>          </u>
July 1, 1906, Increase of Fund .....	655.58
July 1, 1906, Balance in Fund .....	\$4,162.91

## INDIGENT MINISTERS' FUND

To this fund belong one-half of members' dues, of interests and of profits of publications. Only stipends and pensions are paid out of this fund.

## Receipts

July 1, 1906,	Amount of Fund .....	\$ 9,942.25
July 1, 1906,	Profits from Book Sales .....	\$1,804.75
July 1, 1906,	Dues of Members .....	432.50
July 1, 1906,	Interest .....	329.87
		<hr/> \$ 2,567.12

### Expenditures

July 1, 1905, to July 1, 1906, Pensions and Stipends.....	\$ 825.00	
		\$ 825.00
July 1, 1906, Increase of Fund .....	1,742.12	
July 1, 1906, Balance in Fund .....		\$11,684.37
July 1, 1906, Total of General and Ministers' Funds.....		15,847.28

## INVESTMENT OF FUNDS

July 1, 1906,	Building Bonds at 6%.....	\$12,000.00
July 1, 1906,	Certificate of Deposit, 3% .....	3,000.00
July 1, 1906,	" " in Com. Germ. Nat. Bank.....	847.28
July 1, 1906,	Moneys .....	\$15,847.28

books, vouchers, receipts and  
s of my Bank and of Mr. W.

spectfully yours,

CHARLES S. LEVI,  
*Treasurer.*

TREASURER'S REPORT.

Page	July 1, 1905, to July 1, 1906	Expense	Receipts	Ministers' Fund		General Fund		Ministers' Fund	General Fund	Total of both funds	
				Expense	Receipts	Expense	Receipts				
30	Dues.....	-----	\$865.00	-----	\$432.50	-----	\$432.50	-----	-----	-----	-----
38	Interest.....	-----	659.74	-----	329.87	-----	329.87	-----	-----	-----	-----
26	Book and Printing Acc'ts.....	\$1,267.11	4,876.60	-----	1,804.75	-----	1,804.75	-----	-----	-----	-----
34	Indigent Ministers Expense.....	825.00	-----	825.00	-----	-----	-----	-----	-----	-----	-----
32	General Expense.....	1,911.53	-----	-----	-----	\$1,911.53	-----	-----	-----	-----	-----
	Profit.....	2,397.70	-----	1,742.12	-----	655.58	-----	\$1,742.12	\$655.58	-----	-----
	Minis. Fund, July 1, 1905.....	-----	-----	-----	-----	-----	-----	9,942.25	\$11,684.37	-----	\$11,684.37
	Minis. Fund, July 1, 1906.....	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
	Gen'l Fund, July 1, 1905.....	-----	-----	-----	-----	-----	-----	3,507.33	\$4,162.91	-----	4,162.91
	Gen'l Fund, July 1, 1906.....	-----	-----	-----	-----	-----	-----	-----	-----	\$847.28	-----
	Cash in Bank.....	-----	-----	-----	-----	-----	-----	-----	-----	3,000.00	-----
	Certificate of Deposit.....	-----	-----	-----	-----	-----	-----	-----	-----	12,000.00	-----
	Invested.....	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
	Totals.....	\$6,401.34	\$6,401.34	\$2,567.12	\$2,567.12	\$2,567.11	\$2,567.11	\$11,684.37	\$4,162.91	\$15,847.28	\$15,847.28

O. K. W. B. WOOLNER.

The report of the Publication Committee was read and referred to the Auditing Committee.

REPORT OF PUBLICATION COMMITTEE.

NEW YORK, July 1st, 1906.

*To the Central Conference of American Rabbis:*

Gentlemen: Your Committee on Publications begs leave to present the following report of its work during the past year. The Bloch Publishing Company has performed its work faithfully and deserves credit for its promptness and constant courtesy. The statements of Mr. Charles E. Bloch, as well as of the expert accountant are appended and made part of this report.

It is encouraging to note that, from June 1st, 1905, to May 31st, 1906, our sales, through Mr. Bloch, amounted to \$5,711.35. To this amount must be added \$125 which the committee received from the sale of 250 unbound copies of the prayer book to Temple Emanuel of New York—the sum total of our sales being therefore \$5,836.35. In the previous year, that is from July 1st, 1904, to May 31st, 1905, our sales amounted to \$5,470.12. We have, therefore, an increase of our revenue from this source alone of \$366.23. In the twelve months of the last fiscal year we have sold 6,213 prayer books, all told, and 1,756 hymnals, making a total sale in twelve years of 74,909 copies of the prayer book.

These figures prove the increasing demand for our publications. Moreover, it should also be stated and emphasized that fifteen new congregations have adopted the Union Prayer Book and eight new congregations the Union Hymnal, making a total of 232 congregations using our ritual.

The committee wishes to call your attention to the fact that the Union Hymnal gives satisfaction in general to those who use it.

Your committee asks your approval of the following recommendations:

1st. That no immediate revision of the Union Hymnal be made as that would militate against the popularity of our publications and cause a material decrease in our sales.

2d. In case it is desirable to add hymns to our present hymnal that the publication committee be requested to act in concert with the revision committee.

3d. That in view of the expected increase in the demand for our Prayer Books and Hymnals the publication committee be authorized to print an edition of 5,000 copies of vol. I and 6,000 copies of vol. II of the Union Prayer Book, and 1,000 copies of the Union Hymnal.

4th. That our contract with the Bloch Publishing Company be renewed on the same terms.

Respectfully submitted,

JOSEPH SILVERMAN,  
ISAAC L. MOSES,  
SOLOMON FOSTER.

*Rev. Dr. Jos. Silverman, Chairman Publication Com. of the Central Conference of American Rabbis.*

Reverend Sir: I beg to report that I have counted the prayer and other books of the Central Conference of American Rabbis at the salesroom of the Bloch Publishing Company, 738 Broadway, New York City, and find there the following volumes:

Union Prayer Books, cloth, Vol. 1, 746 volumes.  
 Union Prayer Books, cloth, Vol. 2, 479 volumes.  
 Union Prayer Books, leather, Vol. 1, 585 volumes.  
 Union Prayer Books, leather, Vol. 2, 472 volumes.  
 Union Prayer Books, Morocco, Vol. 1, 131 volumes.  
 Union Prayer Books, Morocco, Vol. 2, 514 volumes.  
 Union Prayer Books, Morocco Flexible, Vol. 1, 90 volumes.  
 Union Prayer Books, Morocco Flexible, Vol. 2, 160 volumes.  
 Hymnals, 2,320 volumes.  
 Sabbath Evening and Morning Service, 986 volumes.  
 Weekday Service, 677 volumes.  
 Margolis Aspects, 493 volumes.  
 Sermons, paper, 913 volumes.  
 Sermons, cloth, 59 volumes.  
 Ehrlich's Psalms, 22 volumes.  
 Views of the Synod, 82 volumes.  
 Year Books, paper, 255 volumes.  
 Year Books, cloth, 1,985 volumes.

Respectfully yours,

LEON BRUNNER.

*Dr. Joseph Silverman, Chrm. Publication Committee, New York.*

Dear Sir: We submit herewith a detailed statement of our account with the Central Conference of American Rabbis. It is patterned after the report submitted by us last year and we believe you will find it just as comprehensive.

The inventory of stock was taken on May 31st by your own accountants and it has been verified and accepted by us.

Schedule "F" consists of the books, etc. charged back to the Conference at cost price. The orders for same were received from the various members of the Executive Committee.

We still have on hand a large number of Year Books, Sermons and Reprints, for which disposition should be made.

In order to have our payments made in full to April 1906, we enclose our check for \$520.00, dated May 31st, so as to include it in this report. All payments due the Conference have thus been made, excepting the sales for April and May, which will be remitted in June and July.



We have endeavored to give our best service to the handling of the Conference's publications and we can safely state that there has been no just cause for complaint or dissatisfaction from any source.

Trusting that you have found our work to be of such efficiency and worth as to grant us a renewal of our contract and with thanks for the kindness and courtesy that have been extended to us, we are

Very respectfully,

BLOCH PUBLISHING CO.,  
by CHARLES E. BLOCH, Proprietor.

## EXHIBIT A.

## BOOKS RECEIVED JUNE 1, 1905—MAY 31, 1906.

1905	
June 1—105 Views on Synod, 35c.....	\$ 36.75
June 6—500 Union Prayer Books, I, cloth, 70c.....	350.00
June 13—500 Union Prayer Books, I, cloth, 70c.....	350.00
Aug. 15—990 Union Prayer Books, I, cloth, 70c.....	693.00
Sept. 7—10 Union Prayer Books, I, cloth, 70c.....	9.00
Sept. 7—24 Union Hymnals, 30c.....	7.20
Sept. 7—13 Sabbath Evening and Morning Service, \$1.75.....	2.28
Sept. 16—1,000 Union Hymnals 30c.....	300.00
Sept. 22—504 Union Prayer Books, II, cloth, 70c.....	352.80
Sept. 25—100 Union Prayer Books, I, extra mor., \$1.75.....	175.00
Sept. 25—100 Union Prayer Books, II, morocco, \$1.40.....	140.00
Sept. 27—496 Union Prayer Books, II, cloth, 70c.....	347.20
Oct. 3—1,000 Union Hymnals, 30c.....	300.00
Oct. 16—1,805 Union Hymnals, 30c.....	541.50
Nov. 6—46 Year Books, paper, 35c.....	16.10
1906	
Feb. 28—1,000 Union Prayer Books, I, cloth, 70c.....	700.00
Apr. 23—91 Year Books, paper, 35c.....	31.85
Apr. 23—223 Year Books, cloth, 70c.....	156.10
May 15—500 Union Prayer Books, II, cloth, 70c.....	350.00
Total .....	\$ 4,858.78
Stock on hand May 31, 1905 (see page 50 of Year Book for 1905)	6,502.35
Grand Total .....	\$11,361.13



## EXHIBIT B.

## STOCK INVENTORY, MAY 31, 1906.

746 Union Prayer Books, I, cloth, 70c.....	\$ 522.20
585 Union Prayer Books, I, leather, \$1.05 .....	614.25
131 Union Prayer Books, I, morocco, \$1.40 .....	183.40
90 Union Prayer Books, I, extra morocco, \$1.75.....	157.50
479 Union Prayer Books, II, cloth, 70c .....	335.30
472 Union Prayer Books, II, leather, \$1.05 .....	495.60
514 Union Prayer Books, II, morocco, \$1.40 .....	719.60
160 Union Prayer Books, II, extra morocco, \$1.75 .....	280.00
2,320 Union Hymnals, 30c .....	696.00
986 Sabbath Evening and Morning Service, \$1.75.....	172.55
677 Week Day Service, \$1.75.....	118.48
913 Sermons, paper, 25c .....	228.25
59 Sermons, cloth, 85c .....	50.15
493 Margolis' Reprint, 35c.....	172.55
82 Views on the Synod, 35c.....	28.70
255 Year Books, cloth, 70c .....	178.50
1,985 Year Books, paper, 35c .....	694.75

Total .....\$5,647.78

Also 22 Ehrlich's Psalmen; 72 Union Haggadah; 1,750 Pamphlet III  
(Evening Service for Week Day).

## EXHIBIT C.

## SALES FROM JUNE 1, 1905—MAY 31, 1906.

2,947 Union Prayer Books, I, cloth 70c .....	\$2,062.90
406 Union Prayer Books, I, leather, \$1.05 .....	426.30
42 Union Prayer Books, I, morocco, \$1.40 .....	58.80
125 Union Prayer Books, I, extra morocco, \$1.75 .....	218.75
2,233 Union Prayer Books, II, cloth, 70c .....	1,563.10
383 Union Prayer Books, II, leather, \$1.05 .....	402.15
39 Union Prayer Books, II, morocco, \$1.40 .....	54.60
38 Union Prayer Books, II, extra morocco, \$1.75 .....	66.50
1,756 Union Hymnals, 30c .....	526.80
781 Sabbath Evening and Morning Service, \$1.75.....	136.68
61 Week Day Service, \$1.75.....	10.67
417 Year Books, paper, 35c .....	145.95
17 Year Books, cloth, 70c.....	11.90
5 Margolis' Reprint, 35c .....	1.75

CENTRAL CONFERENCE OF AMERICAN RABBIS. 53

23 Views on the Synod, 35c .....	8.05
17 Sermons of American Rabbis, cloth, 85c .....	14.45
8 Sermons of American Rabbis, paper, 25c .....	2.00
Total .....	<u>\$5,711.35</u>

EXHIBIT D.

MONTHLY SALES.

1905 June .....	\$ 678.00
July .....	54.25
August .....	302.35
September .....	1950.40
October .....	680.25
November .....	351.00
December .....	142.80
1906 January .....	257.40
February .....	171.85
March .....	198.85
April .....	515.10
May .....	409.10
Total .....	<u>\$5,711.35</u>
Balance due from June 1, 1905.....	789.65
Grand Total .....	<u>\$6,501.00</u>

REMITTANCES

June 26, 1905.....	\$ 300.00
July 29, 1905 .....	400.00
September 18, 1905 .....	500.00
October 14, 1905 .....	500.00
November 7, 1905 .....	750.00
November 29, 1905 .....	500.00
December 22, 1905 .....	500.00
January 13, 1906 .....	500.00
February 21, 1906 .....	400.00
April 21, 1906 .....	300.00
May 31, 1906 .....	520.00
	<u>\$5170.00</u>
Charged to Conference (see Schedule F)....	408.80

\$ 5578.80

## EXHIBIT E.

## SUMMARY

Balance due Conference June 1st, 1906.....	\$ 789.65	
Value of books received, etc. (See Schedule A).....		11361.13
		<hr/>
		\$12150.78
Stock on hand (Schedule B).....	\$ 5647.78	
Cash Remittance (Schedule D) .....	5170.00	
Charge to Conference (Section F).....	408.80	
	<hr/>	
Total .....		\$11226.58

\*Balance due ..... \$ 924.20

\*This balance represents the sales of April and May, which will be remitted in June and July.

## EXHIBIT F.

## BOOKS, ETC., CHARGED TO THE CENTRAL CONFERENCE OF AMERICAN RABBIS.

The following items are books sent out on orders from the Conference. They are charged back to the Conference at the prices made to us, plus the expressage and other expense incurred.

1905.

June—

7—Heb. Orphan Asylum allowance on 500 U. P. Bks. clo. 10	\$	50.00	
8—To M. Mitchnick, Willoughby: 1 Year Book and postage....		.45	
13—Cleveland Jewish Orphan Asy.: 94 U. P. Bks., No. 15.....		14.10	
17—Rev. J. Gries: Expressage on 100 Eve. Service (paper)...		.70	

July—

19—Dr. J. Silverman: 25 U. Hymnals, 30.....	\$ 7.50	
10 U. P. Bks, I. 70.....	7.00	
15 Ev. & Morn. Serv. 17½....	2.63	
For free services Exp. to Fab-		
yan, N. H. ....	1.12	18.25
	<hr/>	
20—Dr. Hahn, Cleveland: 11 Year Bks. 35.....	3.85	
1 Synod .....	.35	
1 Margolis Reprint .....	.35	
Expressage .....	.65	5.20
	<hr/>	
20—A Kraus & M. Greenbaum: 2 Synod and postage....	.40	.80

CENTRAL CONFERENCE OF AMERICAN RABBIS. 55

24—Rev. Freund, Guttmacher, etc.: 4 Synod & post.....	.40	1.60
28—M. J. Kohler: 1 Year Book and postage.....		.45
31—Dr. N. Stern, Trenton. 1 Synod & post.....		.40
August—		
4—G. G. Fox, Chicago: 1 Sermons and expressage.....		.35
4—Islip Hospital: 25 Eve. and Morn. Service..17½.....		4.38
26—Rev. H. G. Freedman: 1 Yr. Bk. & Synod, ea 35., post 15		.85
29—Lettering and expressage, both ways, on defected bks. (returned) .....		.70
September—		
4—To Gusky Orphanage, Pittsburg: Allowance on 50 U. P. books, 10 .....		5.00
7—Rev. E. Frisch, Pine Bluff: 1 Yr. Bk., 70 & 1 Synod 35 .....		1.05
7—Exp. on part of shipmnt of July 19th returned by Dr. Silverman .....		1.00
8—To G. Hammel, Orange, N. J.: 16 U. P. Bks. 70.....	\$11.20	
3 P. 1.05.....	3.15	
1 P. ....	1.40	15.75
28—Heb. Orphan Asylum: Allowance on 500 U. P. Bks.II, 10		50.00
October—		
3—J. Feuerlicht, Balt.: 11 Year Books, .35.....	\$ 3.85	
Expr. 80 and 1 Synod 35.....	1.15	5.00
13—To Dr. A. Blum, Orange: 15 Eve. & Morn. Serv. at 17½ for free services.....		2.63
18—Rev. Fisher Stolz, etc.: 3 Yr. Bks., .35—\$1.05, and post- age 30c .....		1.35
20—Lettering & Post. on defected U. P. Bk. returned by Rev. Gries .....		.30
31—Sent to various parties, as per directions of Dr. Schan- farber: 204 Yr. Bks. at 35.....	\$71.40	
8 Synod at 35 .....	2.80	
Postage .....	1.00	75.20
November—		
4—To Rev. H. Weiss: 7 Yr. Bks. at 35 cents.....		2.45
4—I. Frank, Cin'ti.: 1 Yr. Bk & Synod, 35, 70, and .15 post.		.85
6—Expr. on Yr. Bks. returned to Rev. Gries.....		1.75
8—To Drs. Guttmacher, Aaron, etc. postage on Haggadahs		.20
11—Rev. J. Klein: 10 Yr. Bks. at 35.....		3.50
11—Rodeph Sho'om Cong., Phil.: 10 Yr. Bks.....		3.50

17—Dr. A. Blum: 18 Eve. & Morn. Serv. at 17½ for free services .....	3.15
20—Dr. W. Rosenau, Balt.: 24 U. P. Bks., 70, \$16.80 and expr., 60c .....	17.40
20—Chicago Home for Jew. Friendless: 24 U. P. Bks. at 70, \$16.80 and expr., \$1.20.....	18.00
24—Rev. H. H. Mayer: 1 Yr. Bk. and post.....	.45
December—	
Dr. I. Wintner: 1 Yr. Bk. and post.....	.45
4—E. Sternheim, London. 1 Sermons and Postage.....	1.00
11—J. H. Schiff: 1 Synod and postage.....	.40
23—Rev. E. Frisch: 1 Yr. Bk. and postage.....	.45
26—Dr. Vogelstein, Königsberg, Germ.: 10 Yr. Bks. at 35c. ....	\$ 3.50
Postage .....	.70
	4.20
1906.	
January—	
5—To Rev. Kaplin, Frisch & Deinard: 3 Yr. Bks. 35.....	\$ 1.05
Postage .....	.30
	1.35
10—Temple Emanuel: 10 Yr. Bks., 35, \$3.50, expr. 10c.....	3.60
18—Princeton Univ.: 8 Yr. Bks. 35, \$2.80, expr. 35.....	3.15
19—Mrs. H. Hollander, Brighten Heights: 24 Eve and Morn. Serv., 17½, \$4.20, expr. 30.....	4.50
For Jewish Women's Council.	
20—Rev. F. L. Rosenthal: 5 Yr. Bks., 35, \$1.75, expr. 25...	2.00
25—To Jew. Theo. Semin'y: 13 Yr. Bks., 35, \$4.55, expr. 15	4.70
25—Dr. G. A. Kohut: 12 Yr. Bks., 35, \$4.20, expr. 15.....	4.35
25—Rev. I. L. Rypins: 1 Yr. Bk. and postage.....	.45
29—Calif. Univ.: 10 Yr. Bks., 35, \$3.50 and expr., 70.....	4.20
30—Harvard Univ.; 7 Yr. Bks., 35, \$2.45, and expr., 40..	2.85
31—Jew. Orphan Asylum, New Orleans. allowance on 24 U. P. Bks., 10.....	2.40
February—	
6—Rev. J. H. Stolz: 10 Yr. Bks., 35, \$3.50.....	3.50
6—Dr. H. G. Enelow: 1 Union Hymnal.....	3.30
15—Case and drayage on Prayer Bks. to Dr. Rosenau..	1.50
19—B'nai Jehuda Cong. Kansas City: 10 Yr. Bks.....	3.50
24—Rev. M. Lovitch: 1 Synod and postage.....	.42
March—	
3—Rev. H. W. Ettelson: 10 Yr. Bks., \$3.50, 1 Synod, 35	3.85
20—Ward Island: 75 Eve. & Morn. Serv. 17½; free service	13.13



CENTRAL CONFERENCE OF AMERICAN RABBIS.		57
22—Expressage and Haggadahs to Dr. Berkowitz.....		.27
23—To Rev. A. S. Anspacher: 3 Yr. Bks. at 35c.....		1.05
24—Ward Island: 1 U P. Bk.....		.70
April—		
17—Freight on Prayer Books to Dr. Rosenau.....		1.67
25—To Weiss, Frisch, etc.. 3 Yr. Bks., 35, \$1.05; 10 Yr. Bks., cloth, at 70c, \$7.00; expressage and post., 1.30		9.35
27—The Temple, Cleveland; 15 Yr. Bks., 35, \$5.25; 1 Yr. Bk., .70; 1 Synod, .35 and expr. 1.25.....		7.55
May—		
4—Prof. Schloessinger: 5 Yr. Bks., 70, \$3.50; expr, 50c..		4.00
7—Calif. Univ.: 10 Yr. Bks., 35, \$3.50; expr. 70c.....		4.20
11—Central Islip: 12 Eve. & Morn. Serv., at 17½ for free services .....		2.10
29—Rev. J. Rappaport: 14 Yr. Bks. at 35c.....		4.90
Total .....		\$408.80

#### EXHIBIT G.

#### NEW CONGREGATIONS

The Union Prayer Book has been introduced in the following congregations, since September, 1905:

Portland, Oreg., Part II.	Victoria, Texas.
N. Y. Hebrew Orphan Asylum	Crowley, La. Part II.
Ardmore, I. T.	Staunton, Va. Part II.
Bensonhurst, Brooklyn, N. Y.	Lincoln, Ill.
Goldsboro, N. C.	Battle Creek, Mich.
Mount Vernon, N. Y.	West Point, Miss.
Louisiana, Mo.	Dover, N. J.
Ocala, Fla.	Orange, N. J.
Bainbridge, Ga.	Baltimore, Oheb Shalom cong.

#### UNION HYMNALS

Richmond, Va.	B'nai El Cong. St. Louis.
Atlanta, Ga.	Ocala, Fla.
Trenton, N. J.	Mt. Vernon, N. Y.
Bloomington, Ill.	York, Pa.

Rabbi Schanfarber, Chairman, read the following

REPORT OF THE COMMITTEE ON MINISTER'S HAND BOOK.

*To the President and Members of the Central Conference of American Rabbis.*

Your committee, appointed to collect material for a Jewish Ministers' Hand Book, begs leave to report that the material for the same, as outlined on page 138, volume 14, of the Year Book, has been prepared and is now ready to be placed in the hands of an editorial committee for revision and emendation. It has taken the liberty of adding the names of Doctors Kohler and Deutsch to the committee, to formulate a number of Halakot or laws, which should serve as a guidance for Reform Rabbis. These Halakot will be ready by the time that the editorial committee has completed its work of revision and emendation. Your committee recommends that an editorial committee be appointed, in whose hands the material gathered shall be placed and after such corrections and additions shall have been made as they deem fit, have the same published and presented to the conference at its next annual meeting. It further recommends that five hundred copies of the Hand Book be published and that one be presented to each member of the conference.

Respectfully submitted,

TOBIAS SCHANFARBER, *Chairman*,  
W. ROSENAU,  
ADOLPH GUTTMACHER,  
M. H. HARRIS,  
HENRY COHEN,  
F. DESOLA MENDES,  
JOSEPH FRIEDLANDER,  
MAX SAMFIELD,  
A. HIRSCHBERG,  
E. N. CALISCH,  
JOS. KRAUSKOPF.

*President Stolz*—What is your pleasure with regard to this report?

*Rabbi Rosenau*—I move that it be adopted with the suggestions therein contained.

*Rabbi Philipson*—I have full confidence in the members of this committee, but there are some things I should like to know. Just what is this Agenda to contain, and what is meant by the term Halakot that has been used?



*Rabbi Schanfarber*—I will answer the question in this way. It has come to our attention that a number of the younger rabbis, as well as older ones, have frequently been asked for information upon certain mooted ritualistic matters, and they have felt that they were not quite in a position to give the information, and so this committee felt that a certain code of instructions should be formulated for the guidance of the rabbis of this Conference.

The idea was that certain guiding principles should especially be adopted with regard to the question when marriages are prohibited, the right procedure in mourning, burial, disinterment, the time of mourning, and so on. In this book there should be a funeral service, a confirmation service, a marriage service, a proselyte service (the one already adopted by the Conference), a service for the laying of a cornerstone, for dedicating temples, for dedicating houses, etc. It is unnecessary to name all of them. We want it understood, however, that the members are not under constraint to follow this book, particularly that part containing the so-called "Halakot," but we recognize that there are members of the Conference that would like to have them as a guide, and having asked for them, they are to be incorporated in this report to meet such a desire. I think there should be a committee appointed who are thoroughly conversant with the "Halakot" and their historical development, and are, therefore, specially qualified to take action in this matter.

*Rabbi Moses*—I earnestly suggest that some statement of guiding principles bearing on the subject of prohibited marriages be incorporated in the Hand Book. I wish to say this without putting myself on record as being in favor of the report.

*Rabbi Max Raisin*—Another question which should receive the attention of those presenting such guiding principles is that of the propriety of officiating at a funeral, where a Jew is to be interred in a Christian cemetery or a Christian in a Jewish cemetery.

*Rabbi Kohler*—I must declare the responsibility for the unfortunate term, "Modern Halakot." When the contents of the proposed Minister's Hand Book were discussed in the committee I suggested that for the guidance of young rabbis certain rules should be stated which govern Jewish practice in modern Reform Congregations in

opposition to the ancient Orthodox or traditional practice. I have in view such rules as concern the time when marriages are or are not to be performed, or how long the Mourner's Kaddish is to be recited, and the like. In many instances the old *Shulhan Aruk* can no longer serve as a guide. We do not find it to be an infringement upon the Holy Day to have a wedding on Hol HaMoed, for instance, not to speak of the Omer days. Nor have the eleven months in place of the twelve months for the recital of the Kaddish any other validity for us than that of superstition, as we regret the idea of a twelve months' purgatory. I do know of many a young reform rabbi who, while following the traditional practice of not having the Shofar blown on New Year's Day, when the same falls on a Sabbath, deprives the festival of the characteristic Shofar blowing altogether. In view of all these uncertainties, I suggested that an elucidation of the principles of reform in connection with a statement of the functions of the modern rabbi be presented in the Hand Book; not, however, in the spirit of legislation, but in the spirit of guidance. I am the very last to propose a new book of laws, but I insist that there first be a clearer system and certain guiding principles in the practice of the modern rabbi. Neither Dr. Deutsch nor I want to dictate. We want simply to counsel and to assist those who request enlightenment.

*Rabbi Philipson*—I make an amendment to this report to the effect that at the next meeting of this Conference a number of rules for the guidance of the reform rabbi should be presented, and discussed on this floor. They should, however, be simply presented before this Conference for such discussion, and no authority should be given to print anything along these lines until it has been discussed on this floor.

*Rabbi Schulman*—I am opposed to the idea of inserting into the Hand Book rules or halakot. This matter really touches the main question of devising rules or instructions to govern the individual. I wish to suggest to the members of this Conference who are sometimes in doubt, as they well may be in cases which come to them, that they should write to some one of larger experience. There are plenty of older persons to whom they might write when they are



in perplexity. I, for one, cannot recognize either the necessity or the advisability of formulating a handbook of rules. I think it would be a dangerous mistake. I do not think that we should say whether a mourner should mourn for three or five days. Don't you see what this would involve? It is making a new *Shulhan Aruk*. When they come to me with questions of this kind I let them settle it for themselves. I let their conscience dictate to them. They may mourn for a week or they may go to work the next day, if it is necessary. Let them settle these things according to their own individualisms. I say now, what right have we to publish and formulate a book of rules?

*Prof. Deutsch*—I should just like to suggest that the noblest feature of the Jewish character is regard for historical sentiment, and that ideas and individualisms must be modified by such historical sentiment.

*Rabbi Foster*—I move an amendment to the amendment of Brother Philipson that that portion of the Minister's Hand Book in regard to the various ceremonies and occasional services be adopted, and that the question of the halakot be referred to the Hebrew Union College, where a course in such matters, if it be recommended, be presented.

*Prof. Margolis*—I am opposed to the preparation of ritual halakot for the guidance of ministers. The policy of our theological institutions seems to be to afford the students scant opportunity for becoming acquainted with the sources. The graduates are thus left dependent upon the knowledge of their superiors with reference to the most elementary questions. An episcopate is thus introduced. If it is a question of information, let every minister help himself as he may; if it is a question of judgment, that of others is likely to be subjective. We do not want the individual constructions of Judaism foisted upon us; and if we have no judgment of our own, we ought to abdicate rather than confess our ignorance.

*Prof. Mannheimer*—Our Conference has always been an advisory and not a legislative body. Such questions as these have always come up and I think that in cases like this, advice should be given by the older members. The older men have had the experience. I



think it would be advisable that the two brethren named, Professors Kohler and Deutsch, should present this advice in the form of a book for the guidance of their younger colleagues.

*Rabbi Grossmann*—I do not think this Conference ought to publish any book without first submitting the manuscript for approval to the Conference. We had the Union Prayer Book under consideration for a number of years before its publication, and the same method of procedure should be followed in this instance.

*Rabbi Guttmacher*—I agree that proof sheets of the Minister's Hand Book should be put into the hands of every member of this Conference, and therefore move that before the committee proceed to publish this Hand Book proof sheets thereof be submitted to every member of the Conference to be returned within thirty days, with his suggestions.

*Rabbi Morgenstern*—If we go on record as simply advising the formulation of this book it will, to a certain extent, be looked upon as authority by some, whether it is actually so or not. As has been stated many times on this floor, it has been the custom among the Jews when one was in doubt to write to some one considered good authority. We all recognize that Dr. Kohler and Dr. Deutsch are proper authorities when they are written to, but it is a different thing for them to formulate the material for this Handbook. While, therefore, I think it would be expedient and wise to recognize the authority and wisdom of these gentlemen when written to, I do not think that any two persons should be permitted to formulate the Halakot. They might keep all of their letters and finally publish a Book of Responsa for practical guidance.

*Rabbi Solomon*—We have heard a great deal about the Halakot, and it is my opinion that such rules will always be the subject of criticism and censure, and that it would avail little to put them in the form of a Hand Book. The best disposition of them would be embody them as an appendix in our Year Book.

*Rabbi Berkowitz*—We are all jealous, each one of us, of the safeguarding of his rights in every particular, but let us also recognize that in sixteen years of work in this Conference we have secured definite results, a consensus of opinion on certain practical ques-

tions which have come before us. It is our duty, as I understand it, to properly prepare a Minister's Hand Book for the use of the members of this Conference, embodying those matters upon which we are agreed. I understand from the chairman's report that these things have been gathered together in a tangible way so that we may print them in order to have them in serviceable form. We have studied these things painstakingly for sixteen years and now let us have the courage of our convictions and stand for what we actually believe.

*Rabbi C. S. Levi*—I think the committee has gone beyond its jurisdiction, and the only course to take is for it to withdraw altogether that portion of the report referring to the Halakot, and I move that as an amendment.

*Rabbi Jacob Raisin*—Jews live by the spirit, but not by the spirit alone. If this should not be an authoritative work, it would be simply a work for consultation. Would this do us any good?

The Conference thereupon voted to exclude from the report of the Committee on Minister's Hand Book all reference to the Halakot, and resolved that the manuscript presented to the Conference by the Committee on Hand Book be printed, and proof-sheets sent out to the members of the Conference for criticisms and suggestions, the same to be returned within thirty days.

The President appointed the following Committees:

PRESIDENT'S MESSAGE.

Berkowitz, Krauskopf, Kohler, Sale, Deutsch, Margolis, Philipson,  
Rosenau, Schulman, Franklin, Enelow.

RESOLUTION COMMITTEE.

Schanfarber, Grossmann, Guttmacher, M. M. Feuerlicht, Lewinthal,  
Rypins, Merritt.

COMMITTEE ON THANKS.

M. N. A. Cohen, Brill, Frisch, Kory, S. Mannheimer, A. J. Messing.

## AUDITING COMMITTEE.

Currick, Friedman, Herz, Cahan, A. J. Messing, Jr., Moses,  
Jacob S. Raisin.

## PUBLICATION COMMITTEE.

Marx, Israel Klein, Leo Mannheimer, Mielziner, Newfield,  
Rothstein, Wise.

## NOMINATING COMMITTEE.

Charles S. Levi, Mayer Messing, Foster, Leipziger, Rubenstein,  
Witt, Solomon.

## PRESS COMMITTEE.

Leipziger, Frisch, Landman.

Adjourned.



TUESDAY MORNING, JULY 3, 1906.

The session was opened with prayer by Rabbi Julian Morgenstern.

The following resolutions presented during the course of the convention were referred to the Committee on Resolutions:

In view of the fact that increasing laxities in the marital relationship is awakening greatest alarm and is becoming a matter of deep concern for the preservation of the sanctity of the American home,

And in view of the fact that this evil is to a large extent due to the laxity and diversity of marriage and divorce laws in the different states of our country,

And in view of the fact that active measures are being taken by various organizations of our country in bringing about the introduction of more vigorous and uniform laws on marriage and divorce,

Be it resolved that the Central C. of A. R., guided by its knowledge that the preservation of Israel during all the ages of its persecution was to a very large extent due to the sanctity of the marital tie, endorses every effort making towards the safeguarding of the American home, and pledges its hearty support towards bringing about the desired legislation.

JOSEPH KRAUSKOPF,  
SAMUEL HIRSHBERG.

Resolved, that a campaign of education be instituted in the Jewish Press of America for the purpose of awakening public opinion and sentiment in favor of the creation of a representative Jewish organization whose purpose shall be the promotion of the cause of Judaism, the consideration of such communal questions in which all Jews have an interest and the recognition of the principle that the Synagogue is the basic institution of Judaism and the congregation its unit of expression.

Respectfully submitted,

CHARLES S. LEVI.  
H. G. ENELOW.  
SAMUEL SCHULMAN.  
MAX HELLER.  
LOUIS WITT.

Resolved that a new committee of seven be appointed to report at next year's conference upon the advisability and method of organizing a General Jewish Committee to consider questions affecting Jewish interests.

SOLOMON FOSTER.  
MOSES J. GRIES.

Resolved that there shall not be presented to the Conference any report on behalf of any Committee unless such report shall have been duly submitted to the committee members who have manifested their willingness to serve.

MOSES J. GRIES.

WILLIAM ROSENAU.

Resolved that the minutes of each Conference shall be submitted to, and shall be approved by the Executive Committee before publication in the Year Book.

MOSES J. GRIES.

WILLIAM ROSENAU.

Resolved that the Secretary be instructed to submit to each member the remarks made in debate in order that there may be opportunity for a proper revision of the form and language of the discussion.

MOSES J. GRIES.

WILLIAM ROSENAU.

Resolved that no report of any Committee be presented to the Conference unless a copy thereof has been placed in the hands of the Secretary.

MOSES J. GRIES.

WILLIAM ROSENAU.

Whereas, at the Cleveland Conference the Week Day Service Ritual Committee was ruled out of order, because its appointment by the Executive Committee was declared contrary to the constitution;

And Whereas, the Secretary did not make the correction in the minutes of last year's Conference, as was agreed, therefore be it resolved that it be made a part of the record of this Conference that in accord with the constitution the Executive Committee had full power to appoint committees and to arrange the program of the Conference.

MOSES J. GRIES.

A. GUTTMACHER.

Resolved that the President appoint a standing committee of five on Jewish Religious Schools.

LOUIS GROSSMANN.

MOSES J. GRIES.

MONTAGUE N. A. COHEN.

H. G. ENELOW.

M. M. FEUERLICHT.

J. MORGENSTERN.

S. SCHULMAN.

JOS. KRAUSKOPF.

MAX MARGOLIS.

SOLOMON FOSTER.

S. MANNHEIMER.



Resolved that an extra appendix be added to the Year Book, such appendix to contain questions that might, from time to time be submitted concerning Jewish customs and traditions, together with appropriate answers.

Resolved that each year the President appoint a committee of two to whom such questions may be submitted and who shall furnish the responsa for the Year Book.

GEORGE SOLOMON.

In view of the multiplication in size and number of our Year Books and of the practical value of many of the papers therein contained, be it resolved that an index of papers published in all volumes of the Year Books, be published in each new Year Book hereafter.

G. ZEPIN,  
D. LEFKOWITZ,  
J. MORGENSTERN.

Resolved that the Central Conference of American Rabbis send a message of greeting to the Convention of the American Federation of Zionists meeting at Tannersville, N. Y.

LEO MANNHEIMER,  
S. N. DEINARD,  
JACOB S. RAISIN.

Resolved that the Central Conference of American Rabbis endorse the activities of the Jewish Territorial Organization (Ito).

LEO MANNHEIMER,  
MAX REICHLER.

Be it resolved by the Conference, that in receiving the report of the Committee on Sunday service for publication in the Year Book, the Conference in no way commits itself either for or against the report as a whole, or for or against any single recommendation contained therein, except where such a recommendation is specifically taken up for discussion by the Conference and is voted upon.

JOSEPH JASIN,  
H. W. ETTELSON.

Resolved that it is the sense of this Conference that no Jewish minister should consent to, much less participate in, the compilation of a manual of Biblical selections for use in the public schools.

E. N. CALISCH.

Resolved that a Committee be appointed to draw up for the consideration of next year's Conference some recommendations that may serve to relieve the present unregulated state of affairs with regard to candidating for pulpits.

LOUIS WITT.  
S. H. GOLDENSON.

Be it Resolved, that Art. VII, Sec. 1, of the Constitution of the Conference be so amended as to read:

This association shall meet annually in general conference, during the week immediately following Pesach, in such place as the previous Conference or its Executive Board shall decide.

Further be it resolved that a special session of this Conference be held for the transaction of such business as may come before it, at such place as may be designated by the Executive Committee, beginning Monday, April 8, 1907.

LEO. M. FRANKLIN,  
DAVID MARX.

Resolved that a committee of three be appointed that shall look into the need of a change in the time and place of the annual meetings of the Central Conference of American Rabbis and that it report at the next session of the Conference.

JOS. KRAUSKOFF,  
WM. S. FRIEDMAN,  
MAX. HELLER.

Resolved that we, members of the Central Conference of American Rabbis, hereby express our profound grief at the death of Michael Davitt, one of the "pious of the nations of the world", a champion of truth, one who did excellent work in behalf of our unfortunate coreligionists in Russia, and who by his "Within the Pale" helped much to stir up public sentiment and arouse the sympathy of the civilized world for their sufferings.

CHARLES A. RUBENSTEIN,  
JACOB S. RAISIN.

Resolved that we, the Central Conference of American Rabbis here assembled, recognize that in the death of Dr. Isaac Dembo of St. Petersburg, the Jews all over the world have lost one of the choicest spirits in universal Jewry, one who by his valuable books and incessant labors in behalf of the old and never dying Mosaic ideals has greatly promoted the cause of Jews and Judaism among the civilized nations, and we mourn his loss.

GEORGE SOLOMON,  
MAX RAISIN.

In view of the fact that the Board of Managers of Synagog and School Extension is about to publish a Sabbath School Journal;

Further, in view of the fact that the need of money is at present a great obstacle in the way of launching the enterprise;



Be it resolved that the Central Conference of American Rabbis set aside the sum of a thousand dollars for the purpose of assisting in this work.

Be it further resolved that this money be devoted to the purchase of special articles for publication in this magazine with the view of afterwards publishing the same in permanent form as Sabbath School literature.

DAVID PHILIPSON,  
GEORGE ZEPIN,  
H. G. ENELOW,  
CHARLES S. LEVI,  
DAVID MARK.

Resolved that the Central Conference of American Rabbis adopt a Synagog Extension Day—to be observed in the Synagoges of the members of this Conference (at their discretion)—on the Saturday or Sunday of the week when Parasha Shekalim is read:

That the Sermon of the day be devoted to setting forth the needs of the work and that collections be made in the Synagoges on that day for the furtherance of these efforts.

GEORGE ZEPIN,  
LEO. M. FRANKLIN,  
MORRIS M. FEUERLICHT.

Resolved that the Executive Committee be empowered to issue as reprints in pamphlet form such articles as in their judgment should find wider distribution than they receive through the Year Book.

LOUIS WITT.  
ISAAC L. RYPINS.

Resolved that the Constitution and By-Laws of the Central Conference of American Rabbis be so amended as to increase the members of the Executive Committee from nine to eleven.

M. NEWFIELD,  
ISIDORE LEWINTHAL,  
C. A. RUBENSTEIN.

Whereas it has come to our notice that our esteemed Colleague Rabbi A. J. Messing, Sr., after a service of forty-seven years in the Jewish Ministry has been elected for life with a liberal pension as Rabbi Emeritus of "B'nai Sholom Temple Israel Congregation of Chicago," therefore be it

Resolved that in extending our felicitations to our honorable Colleague upon this honor so richly deserved, we also congratulate the congregation over which he has presided so long upon a fine manifestation of that considerate, high minded and generous policy which should actuate all the congregations in American Jewry.

G. DEUTSCH,  
WILLIAM ROSENAU.

The following letter was also referred to the Committee on Resolutions:

March 23rd, 1906.

GENERAL JEWISH ORGANIZATION.

Dear Sir,

The General Jewish Conference which met in Brussels on 29th Jan. "to take into consideration the position of the Jews in Russia" decided unanimously that an absolute and urgent need exists for the formation of a General Jewish Organization to consist of representatives from all existing Jewish Organizations.

The General Jewish Organization, when formed, will deal with such problems as confront our brothers in Russia, will regulate so far as practicable the migration of Jews from land to land, and will, as and when requested so to do, by any of the delegated bodies, undertake such work as can be better done by a general than by any individual organization.

We need scarcely point out to you the great importance to the whole of the Jewish People of such an organization as was contemplated by the Conference, as it will form a nexus, which to-day is much needed, and does not exist, between the Jewish Communities in different parts of the world. It will supply a ready instrument for consultation and co-operation, and will certainly be a means whereby questions affecting not only any section of Jews but Jews in all countries can be more powerfully and most efficiently dealt with.

The Resolution arrived at by the Brussels Conference is here appended, and you will see that we are appointed to take the necessary initial preliminary steps for forming the General Jewish Organization.

We shall be obliged if you will submit this to your Organization at the *earliest possible moment* and will let us know whether we may reckon upon its support. Upon hearing from you in the affirmative we will communicate with you further as soon as we receive replies from the other Organizations whose assistance we are invoking.

Hoping we may receive the assurance of your valued help,

We remain,

Yours very faithfully,

MEYER A. SPIELMAN.

L. J. GREENBURG.

T. SCHANFARBER, ESQ.,

Secretary,

Central Conference of American Rabbis,  
4049 Grand Boulevard, Chicago, Ill.

The following amendment to the By-Laws, Article II, was read and referred to the next conference for consideration:

#### SECTION I.

The President shall at the opening of each convention of the Conference appoint the following Committees:

##### TEMPORARY COMMITTEES.

1. Committee on President's Message.
2. Committee on Resolutions.
3. Committee on Nominations.
4. Auditing Committee.

#### SECTION II.

##### STANDING COMMITTEES.

The President shall appoint the following Committees:

1. Committee on Publication.
2. Committee on Investment
3. Committee on Relations of Church and State.
4. Committee on Contemporaneous History.
5. Curators of Archives.
6. Committee on Religious Schools.
7. Trustees of Ministers' Fund.

##### DUTIES OF COMMITTEES.

#### SECTION III.

The Committee on Nominations shall submit a list of names to be voted on at the concluding session of each convention for all officers specified in Article VI, Section 1, of the Constitution.

The Committee on Investment, of which the Treasurer shall be a member, shall have authority to determine the investment of the funds of the Conference.

The Committee on Relations of Church and State shall report on encroachments upon the rights of conscience in our country and shall collect literary material helpful toward the protection and preservation of those rights.

The Committee on Contemporaneous History shall report to each convention of the Conference on all important matters of Jewish interest occurring in the current year.



The Curators of the Archives, for permanent safe keeping in the appointed place of deposit, shall take charge of all papers, books and documents of the Conference, to be preserved, and shall prepare for ready reference an index record of the same.

The Committee on Religious Schools shall consider and report on questions submitted to the Conference relating to the religious education of the young.

TOBIAS SCHANFARBER,  
SAMUEL HIRSHBERG.

*Rabbi David Marx*—I move that all speeches be limited to five minutes unless privilege is granted for an extension of time.

*Rabbi Schanfarber*—I amend the motion to three minutes instead of five, and add that no member be allowed to speak more than once on the same question. Carried as amended.

*President Stolz*—This is the law of the Medes and Persians and will not be changed.

The following Report of the Committee on Systematic Theology was read by Chairman Kohler and adopted:

Your Committee on Elaboration of a Systematic Jewish Theology begs to ask for extension of time for bringing in a report inasmuch as the work is too large in scope to be done in a single committee meeting; also the mapping out of a plan requires a far more thorough discussion by the members of the Committee than could be given it thus far. We therefore ask that the Committee be continued.

K. KOHLER, Chairman,  
G. DEUTSCH,  
MAX MARGOLIS.

Rabbi Alfred T. Godshaw read his paper on "Suggestions for Reaching Adolescents." (v. Appendix D.)

*Rabbi Kohler*—The intention and the motives of the paper are excellent and find a deep echo in our hearts. However, there are some symbolisms and emotionalisms in this paper that do not appeal to me as being altogether Jewish. Moreover, the writer omitted any reference to efforts to foster the religious spirit of girls, and while I think it is very necessary to appeal to boys, I believe we should not disregard the religious interests of the girls in this kind of work.

*Rabbi Solomon*—It seems to me that the reader of this paper simply had a general plan to propose, and possibly it is his desire that the details should be worked out in accordance with the general principles expressed. He should now attempt to complete the work. I, therefore, move that a committee of five be commissioned with the task of taking up the suggestions of Rabbi Godshaw and formulate a plan in accordance therewith, to be submitted to the next Conference.

*Rabbi Berkowitz*—This subject is one that should interest all of us, as it is of vital importance. We should not be guided solely by what our forefathers did, for they were not confronted by such conditions as are before us; and therefore we cannot follow exclusively their methods of procedure in order to hold our young. How to do this is a question very near to our hearts. As has already been said, our efforts heretofore have been almost entirely on the intellectual side of the development of youth. We have tried to furnish our young people with a knowledge of Jewish history and religion through the agency of literary societies that under different names have sprung up within the last decade, but I think we have had enough experience with them to know that we have not succeeded in kindling the zeal and enthusiasm to which our cause is entitled. Now it is time to begin to cast about for something in addition to intellectual training in order to accomplish this. We must adapt ourselves more effectively to the peculiarities of the American boy and girl in order to put ourselves in personal touch with the young people. What the author of this paper has suggested in regard to the young men I think should be made applicable to girls, for I do not see the necessity of adding to our labor by differentiating the sexes. We must work with the material which we have at hand. We must appeal to the emotional side, if necessary. The author gives suggestions and points out facts. All about us there are Jewish men and women who co-operate zealously in similar movements which have spread all over the world. This is conclusive testimony to the practicability of the suggestion offered. If so, how can we afford to neglect the principle and method involved? I can readily conceive, through the imagination of the speaker, how it would be



possible to interest young men and women through such means as he indicates. We must take the young people into consideration as they are, put ourselves in harmony with them, and not be afraid to fire their imagination and warm their hearts with Jewish fervor.

*Rabbi Philipson*—We are all in sympathy with the sentiment of the writer and desire to do something for the adolescent, but I dissent absolutely from the plan suggested. I am not willing to introduce the spectacular into Judaism. I believe that there is something in the traditions of Judaism that differentiates it from the emotionalism of other religions, and I do not think it proper for an assemblage of Rabbis to be carried away by the popular fads of the day. We all realize that something should be done for our adolescents. I, however, refuse to believe that the pressing problems of Judaism are going to be solved by waving red, white and blue flags or by wearing brass buttons. I am not saying this in a spirit of carping criticism, for I recognize fully the earnestness of the writer of the paper, but I believe that he is on the wrong track. We must not lose sight of the fact that after all we are a unique people and that we will have to work out our problem of the adolescent in a unique way.

*Rabbi Grossmann*—Adolescence is an intense period of life. Youth has a multitude of virtues which are untried and a multitude of vices which are full of promise of better things. Jewish youth is no different in this respect from all other youths. Youth wants to express itself, to "realize" itself, as psychologists say, and so it talks out its doubts and its certainties with equal gush. It is in the nature of youth to test everything that is the need of fresh life face to face with so much that is new. It is equally a characteristic of impulsive youth to be very sure of the new things it has discovered. That is why young men are both doubters as well as enthusiasts. Growth, however, and especially growth of character, corrects and disciplines. The difficulties of youthful skepticism some ministers, and now some Rabbis, too, speak of, are no real difficulties. While these Rabbis devise ways to disabuse the young men of their youthful skepticism, nature has been at work and has made them sane and healthy by the natural process, which after all

is the most effective. Let us trust human nature. It knows best how to get rid of disease, and difficulties. Let the youths work out their religious salvation themselves. They will do it better than you can for them. The religious problem is not the only one a young man has to solve, though it demands more than the other problem he has. In all the mental and moral and religious difficulties he has he is aided by the subtle influences all around him. So, also, Judaism, the real Judaism of his home and of his community, those subtle influences which flow into his life and which build him up, lodge the spirit into him. It is not devices which make the Jew, but tradition.

*Rabbi Schwab*—It strikes me that we leave out of sight a most momentous point in proposing remedies such as Brother Godshaw has so emphatically and clearly set forth. This point is that there is too much stress laid on theory over against practice. All along we hear that we must enlarge the scope of religious teaching, and that we must invent more intellectual modes and methods of it. We overlook, however, the necessity of pious example in the home. Brethren, there is not only a duty of teaching, but a duty of practicing religion, and no religious precepts are worthy the effort of imparting their knowledge to our youth unless they are backed up by the parents themselves carrying them into effect in the sphere of domestic life. Let, for instance, our whole families be gathered together for a short domestic worship every morning and a like one every evening, and let there also be a short prayer at every meal taken together by the members of the family. If the Rabbis and laymen would, as parents, exercise these and the like observances, and do so strictly and continuously, we would furnish a means of enlarging and increasing the interest of our youth in religion a hundred thousand times more than all of those novel compounds could accomplish, which are mere nostrums, however exquisitely selected and applied.

*Rabbi Gries*—The paper emphasized a very important need of our time, and while there may be those who do not agree with the plan presented, and do not stand ready to accept the methods proposed, I certainly favor the adoption of the motion to appoint a



committee to consider the plan presented, and to report at the next convention of this Conference. Those that take the attitude that it is un-Jewish, that it is not in harmony with the traditions of history, that we must teach along certain lines of Jewish instruction, are simply forgetting what exists. I ask the members of the Conference today present, in how many Jewish communities are we holding the boys as we should? While a boy usually is unique in his interpretation of everything, we must not feel that we are a unique people and have to be reached along unique lines and methods and that we are different from the rest of the world. Jewish boys are the same as any other boys and want the same kind of hero worship. I think the Old Testament is full of these things. If we teach our boys in a certain definite way the great lessons of religion, they will not scoff at it. We must try to study the nature of boys, and then devise a sensible plan.

*Rabbi Calisch*—My line of thought is along that of the previous speaker. While I do not agree with the plan outlined, I do agree with the fact that the writer of the paper has touched upon a vital necessity of our lives, and the crying need of our present generation. I should like to offer a word of warning. If there be such a thing as a Jewish boys' organization brought into existence, it should be organized in connection with the synagog. One of the great troubles with us was, that until a comparatively recent time, Jewish organizations considered themselves independent of the synagog, and some thought themselves superior to it. Now when we wish to control the boys, and teach the boys, we must keep them in touch with the faith. Therefore I move an amendment to the motion, that that committee be not a separate committee, but that this whole matter be referred to the Committee on Social and Religious Union.

*Rabbi Schulman*—We are thankful to the reader of the paper for his information and inspiration. There are many movements that an individual might start, even without the appointment of a committee. Some of the other denominations believe in conversion during this period of adolescence, but our boys are not asked to be converted in this period. That is the weakness of the Christian



religion and the greatest strength of ours. Our children are born in the faith. It is useless to attempt to teach these emotional things to boys of sixteen or seventeen, because they receive their religion by birth.

*Rabbi Godshaw*—It is true that the boy is a Jew by birth, but after a few years he needs to have the truths of Judaism brought home to him in an effective way, that he may be a Jew by conviction also, and that these truths can help to guide and mold his life. This is all I have tried to bring out. It is to be regretted that the impressive ritualistic method of instruction is characterized as spectacular. I had nothing of this kind in mind. Those of us who are capable of deep feeling wish to introduce something to arouse religious feeling and are not ready to label any attempts to stir the heart, as sentimentality. I was not so rash as to hope that this suggestion would appeal to all.

We need to stir the hearts of the young and to make Judaism a force for guidance in their lives. The reason that so many say, "I do not care for the Temple; my Lodge is my religion," is that the vital truths of Judaism were not brought home to them closely in youth, and they were drawn to the institutions in which they thought they found a practical expression of the truths of life, that appeal to the heart of man.

As regards omission of the adolescent girls from this paper, I wish to say, it is my belief that their needs are different and that they should be reached separately and along other lines. Those who complain of this omission fail entirely to grasp the meaning and purpose of the suggestion that has been offered. Some earnest efforts should be made along these lines to reach and hold the adolescent of both sexes after confirmation. The ritualistic method of presenting the lessons of life, that is so strong in its hold on the hearts of men, could be no less effectively used in reaching the young at the fruitful plastic age of adolescence. Let us do something to make religion a guide to save our boys from the shoals upon which so many young lives are wrecked.

The motion as amended, that the matter be referred to the Committee on Social and Religious Union, was carried.

Rabbi Rosenau read the following Report of the Committee on Uniform Pronunciation of Hebrew:

INDIANAPOLIS, JULY 2, 1906.

*To the Central Conference of American Rabbis:—*

Your Committee on Uniform Hebrew Pronunciation begs to present the following report:

That it conceives the introduction of a uniform pronunciation of Hebrew in the Jewry of America as a whole impracticable. To establish such uniformity of pronunciation would require the co-operation of the great mass of American Jews, whose liturgy is still for the most part in Hebrew. This vast unorganized body of American Jews the Central Conference has no means of reaching or influencing. Uniformity in the pronunciation of Hebrew among all American Jews is therefore for the present out of question.

It remains, therefore, to consider the desirability and practicability of making uniform the pronunciation of Hebrew among the Reform Jews of America, whom alone the Conference can reach. Without entering upon the nature of the changes that might be desirable we observe only that in the first place if such changes were sufficient to mark off the pronunciation of Hebrew in the Reform synagogue from that generally obtaining, such a change would tend to isolate Reform still further from the older Judaism and widen the breach. Such a schismatic tendency is highly undesirable.

Moreover, there are other practical difficulties in the way of the introduction of uniformity even among Reform congregations. While it would be comparatively easy to alter the pronunciation of Hebrew in the pulpit, if rabbi and cantor assent, the modification of the pronunciation of the pew, to the extent that the older generation is still acquainted with a traditional Hebrew would be attended with difficulties if it would be at all possible and in all likelihood would only add to the present confusion in pronunciation.

To the extent that Hebrew is still taught in the Sabbath School there would become necessary a new training of the teachers. If the change in the pronunciation were in the direction of the so-called Portuguese pronunciation a far higher Hebrew knowledge than is at present required would become necessary.

Our conclusion would therefore be to leave the status quo. The question of the advisability of modifying the Hebrew pronunciation has been recently considered by the Faculty of the H. U. C. and its report and recommendations we present for your consideration as an appendix to our



report. We also transmit to you, as an appendix, the letter of Dr. Schechter, whose co-operation we invited, emphasizing the practical difficulty in the way of making the pronunciation of Hebrew uniform.

Respectfully submitted.

DR. HENRY MALTER,  
DR. MAX MARGOLIS,  
S. MANNHEIMER,  
WILLIAM ROSENAU.

#### APPENDIX.

*To the Faculty of the Hebrew Union College:—*

Your Committee charged with considering the advisability of modifying the pronunciation of Hebrew which has hitherto prevailed in recitations and chapel exercises begs to report that it met in the Faculty Room on Wednesday, Oct. 4, at 2 p. m., the President of the College being present ex-officio, and that after careful deliberation we have come to the following conclusions:

That we approve in principle the introduction of a uniform pronunciation approximating the one commonly in vogue in learned institutions. It is our opinion that the so-called German pronunciation which has hitherto prevailed lacks uniformity for the reason that it presents a multiplicity of provincial varieties;

That it cannot be our aim to reproduce the exact pronunciation of Hebrew as it existed, let us say, in the days of Isaiah. Not only are our historical data insufficient, but in all probability, dialectic varieties existed even then;

That the pronunciation adopted in learned institutions, though based on the so-called Portuguese pronunciation, goes in many cases its own way, and is in a measure not scientifically exact, but "artificial";

That we therefore deviate from the hitherto prevailing pronunciation in the following few points only:—(1) in pronouncing the spirantic "t" as an English "th," in breath; (2) in giving the "kames magnum" the sound of "a," in English father; (3) in pronouncing the "segol magnum" and where the vowel represented by it is derived from Semitic "a" as "ä," in German während, or "e," in English there. On the pronunciation of "vav" the Committee is divided, two favoring the traditional sound, while the other two recommend the sound "w," that is, that of the vowel "u" without syllabic force ("unsilbischer Vokal").

Respectfully submitted.

*Chairman.*

Cincinnati, Oct. 5, 1905.

December 8, 1905.

*My dear Professor Malter:* In reply to your letter of November 30th, I wish to say that Doctor Louis Ginzberg is willing to represent our Faculty on the Committee of Uniform Hebrew Pronunciation. He does, however, see the same difficulties in the way of such an arrangement which I have indicated in my letter; that is, that we have no means of reaching the communities in which the Ashkenazic pronunciation is traditional, and which will certainly not be inclined to give it up just now. We can, of course, easily teach this pronunciation in the Seminary, which can be acquired after a little practice; but there is the consideration that the members of the Congregations in which the Hebrew still forms the main part of the ritual and in which the *whole* of the weekly lesson is read every Sabbath, do not get their Hebrew tuition either in the liturgy or in the reading of the Bible from the Rabbis. They were brought up to it either in the Cheder or in the Talmud Torah Institutions, and can thus be little influenced in this respect by the ministers.

S. SCHECHTER.

June 19, 1906.

DR. H. MALTER, Chairman, Committee on Uniform Hebrew Pronunciation, of the Central Conference of American Rabbis, Cincinnati, Ohio.

*Dear Sir:*—I am in receipt of the Report of your Committee on Uniform Hebrew Pronunciation, and the papers attached thereto. Unfortunately they reached me too late in the season for me to submit them formally to the Faculty of the Jewish Theological Seminary of America, which I have the honor to represent in this matter. However, I do not think I am asserting too much when I say that all its members are opposed to any action looking toward the regulation of the pronunciation of Hebrew, by the Jews of America, or any part of them.

At all events, I can say for myself that I am in complete sympathy with the conclusion of your report to leave the "status quo," and wish only to add that I, for my part, should consider as inadvisable and detrimental even the minimum of changes proposed in the report of the Committee appointed by the Faculty of the Hebrew Union College.

Respectfully yours,

LOUIS GINZBERG.

*Rabbi Schanfarber*—I move the adoption of the report.

*Prof. Deutsch*—I move that the report be referred back to the committee.

*Prof. Margolis*—I second the motion.

*Rabbi Radin*—I think this entire report is unnecessary. If everyone in our congregations understood Hebrew, then it might be ad-



visable to appoint a committee to decide just how it should be pronounced. There are too many people of the present generation who do not understand Hebrew. Why, then, all this needless discussion about its proper pronunciation by them?

*Prof. Margolis*—It is clearly within the scope of the committee to report as to the advisability of a change in pronunciation. It has also acted in conformity with the instructions of the Conference when it consulted the two theological institutions. My opinion is, that while in an institution like the Hebrew Union College, it is absolutely necessary that the pronunciation be uniform; in the synagogues the need is not so great, and I think the status quo is satisfactory.

*Rabbi Kohler*—Speaking for myself as a member of the committee on Dr. Krauskopf's Presidential Message last year, I wish to say that the intention of at once changing the pronunciation of the Hebrew in the various congregations or religious schools never entered the mind of the members of the said committee. No one ever dreamed of telling the present generation of Jews, whether they be German or Polish, that their mode of pronouncing the Kamez Gadol "o" or "ou" or the Kolem "au" or "oy" was incorrect and should therefore be so changed as to be more euphonious and more in accordance with the scientific method. Only in so far as these various modes of pronunciation present differences which make it difficult for the one class of Jews to understand the Hebrew of the other, a change leading to a uniformity and congruity is desirable; and that change can only be brought about in such schools as train the Rabbis and teachers of the future generation; that is, in the recognized institutions of Jewish learning. If these can be prevailed upon to adopt a uniform system of pronunciation, the first step toward bringing about a uniformity subsequently among the various Jewish congregations, the Polish, the German and the Portuguese, will have been made. This was the view taken by the committee last year. The present committee, however, seems to have taken a different view in their report, because they evidently have misunderstood the suggestion of Dr. Krauskopf and the committee approving the same.

*Rabbi Morgenstern*—I think that in the whole question we are making a mountain out of a molehill. I know of nothing more laughable than the experience I had in the Reform Synagog in Berlin when I listened to the Rabbis who attempted to read their Hebrew with the Portuguese accent, and kept slipping back into the German accent. This made a mockery of the whole service.

*Rabbi Krauskopf*—In my message a year ago I endeavored to make as clear as possible the reasons why there should be a uniform pronunciation of Hebrew. I stated that all of the latest books had adopted a certain pronunciation, and I do not see why we can not have the courage to come and say that we should accept the standard adopted by the foremost scholars of today as the uniform pronunciation in our Sabbath Schools and pulpits.

I have listened with attention to the report submitted today and have been greatly disappointed. I see that there is but one argument against a change in pronunciation and that is that our people are not accustomed to it, and would not recognize it when hearing it in the pulpit. This argument is similar to that applied when the introduction of the Union Prayer Book was proposed. It was claimed that the people would not use it, for one class was accustomed to one kind of prayer book and another to another. But it was introduced, and the people have become accustomed to it. I do not see why we should now be afraid of an innovation, which, if for no other reason than that consistency demands it, is absolutely required. Why should we use one form of Hebrew pronunciation in our Jewish Encyclopedia, which has been made standard, and another kind in our liturgy?

*Rabbi Rosenau*—I believe that I have interpreted the sense of the committee when I say that this report proposes to state simply the impracticability of introducing a uniform pronunciation of Hebrew at the present time in the synagog. I signed this report because I agreed in the main with the statements made therein, but there are certain things to which I object, and one is the conclusion that might be formed from this report that a uniform pronunciation of Hebrew in the synagog would be impractical for all time to come. We are all the time speaking of the unification of the Ameri-



can Synagog, but by our present course we are preventing it. It would be a proper procedure on the part of this Conference to support the motion made by Dr. Deutsch, that the matter be referred back to the committee, and that a more careful report be submitted to this Conference which shall set forth the feasibility of a uniform pronunciation.

*Rabbi Kohler*—Is this matter to be referred back to the old committee with the same instructions? If so, I object, because we will never be able to get an endorsement from a part of it.

*President Stolz*—If it be referred back to "the" committee, it is a committee composed also of representatives of the Theological Seminary, but if it be referred back to "a" committee, then the chair may appoint a new committee. Does Dr. Deutsch intend that the matter be referred back to "a" or "the" committee?

*Prof. Deutsch*—To "a" committee.

The amendment was then carried referring the whole matter again to a committee to be appointed by the chair, which committee is to report at the next conference.

Chairman Berkowitz read the following Report of the Committee on Seder Haggadah:

*To the President and Members of the C. C. of A. R. in Session at Indianapolis, Indiana, July 3, 1906.*

GENTLEMEN: At the last session of the Conference your Committee presented a manuscript embodying the results of its work. This manuscript, owing to lack of time, was not printed early enough to admit of its careful examination by the members prior to its consideration by the Conference in open session. As a result of the general discussion then held, the manuscript was therefore recommitted and the members of the Conference requested to send to the Committee their suggestions and criticisms in writing.

These instructions have been conscientiously carried out. The Committee has revised its work painstakingly and made such alterations, eliminations, revisions and additions in accordance with the suggestions received, as in its judgment were proper and advantageous. Following the consensus of opinions submitted, the Committee has revised the manuscript in such a way as to make it conform throughout with the principles, spirit and methods of the Union Prayer Book, which embodies the general standpoint of the Conference. The Hebrew portions have been carefully revised. A few Aramaic

sections are, by general preference, retained. The English has been carefully corrected and following the precedent of the Union Prayer Book, the effort has been made to translate the spirit of the Hebrew text by a liberal rather than a literal rendition.

In the preparation of its work the Committee has studiously investigated the literature on the subject. Previous editions of the Haggadah have been carefully consulted and much valuable help has been secured from the labors of those editors who have aimed to meet the modern need. In making grateful acknowledgment to those who have toiled in this field, the Committee desires to express the hope that as the authors of various prayer books sacrificed their personal advantage in the interests of a unifying force in Israel by making possible the Union Prayer Book, so may the authors of various English editions of the Haggadah contribute to the deepening and strengthening of the sense of unity in Jewish households by furthering the success of the Union Haggadah.

We unite in presenting the new manuscript as the product of our best and most earnest endeavors. We regret that we were not authorized to offer it in print so that it could be intelligently reviewed by you. Inasmuch, however, as we have considered and, wherever possible, incorporated the views of the members of the Conference who have been sufficiently interested to present any opinions, we now ask that the impossible task of reading and revising the whole manuscript in open session be dispensed with. We ask to be entrusted with the task of having the manuscript printed at once, proofs of the same to be sent to each member of the Conference, with the request to render final criticism on the same within a stated time. We ask to be empowered, after careful consideration of such criticisms, to proceed forthwith with the publication of the Haggadah in order that it may be issued in ample time for next Passover.

Respectfully submitted,

HENRY BERKOWITZ, Chairman,  
K. KOHLER,  
MAX L. MARGOLIS,  
ADOLPH GUTTMACHER,  
CHAS. A. RUBENSTEIN,  
MARCUS SALZMAN,  
GEO. A. KOHUT.

*Rabbi Rosenau*—I move the adoption of the report, with the recommendations therein contained.

*Rabbi Philipson*—I amend the motion to the effect that when the proof of the manuscript is sent to the members, they be requested to return their answers to the committee within thirty days.



*Rabbi Rosenau*—It is not necessary for me to tell you that I am intensely interested in the Passover Haggadah, and more especially in the Haggadah that is before you in manuscript form. I hope that this Conference which has produced the prayer book will adopt this Haggadah in the form in which it is presented today. The mere fact that it is adopted does not bind any one to use it. It has been my pleasure to read the manuscript with a great deal of care, and I believe from my standpoint that the Conference ought to adopt it, with the understanding that anyone who has any corrections or suggestions to make, should make them within two weeks after receiving the printer's proofs, in order that the people who are anxiously looking for a Haggadah may receive it in time for use next Passover.

*Rabbi Schwab*—I should like to urge upon you the advisability of not hastening this matter. If I understood the recommendation it was that criticisms coming in from the individual members should be received by the committee, and that this committee should then proceed at once to print the Haggadah. Now I want to urge that there is positively no hurry, and that if the individual members of the conference will take the pains to examine each part, conscientiously and diligently, it will take more than two months, and this time should be granted to the individual members for criticism, and the additional ten months should be given the committee for carefully going into the various criticisms, and after a thorough comparison and examination they should submit a well sifted Haggadah, one that would deserve the name. I beg of you not to hasten.

*Rabbi Berkowitz*—One point on which the debate seems to settle is that of haste. I would like to call to your attention the fact that this manuscript has been before this Conference for two years and in that time every member of the Conference has had ample time and opportunity to examine at leisure and criticize thoroughly, and then communicate with the committee again and again. I am glad to say that quite a large per cent of the membership have done this and we have painstakingly and conscientiously considered everything, even verbal quibbles, and have gone into all of the letters written concerning it, and also the marginal notes. Some have been

pretty harsh, but we have taken them in good spirit, and we feel that if the members of the Conference are not ready to vote on this now, they will never be. Now you ask another opportunity to read the proof, and ask for thirty days or more. If you cannot read it in that length of time, you are not fit to pass judgment. Let us get through. We should have some confidence in some one. Your committee has labored honestly and painstakingly; but they do not contend that their work is perfect, nor would it ever be. Nothing would be satisfactory to every one, but we have done the best we can; and I hope that this report and the recommendations therein contained will be adopted.

*President Stolz*—The motion before the house is that the report of this committee be adopted; that their manuscript be printed and proofs thereof submitted to each one of the members of this Conference for revision; that the members have a maximum of thirty days in which to send their corrections to the committee, who shall exercise their judgment in regard to the criticisms, and then under the direction of the Executive Board, shall have authority to have the Haggadah printed and sold.

Carried.

Chairman Kohler read the following Report of the Committee on Geiger's Centenary, which was adopted without discussion:

In view of the great influence the life and works of Abraham Geiger exerted upon the history of Judaism during the last century and especially upon the reform movement in Germany and America, your committee proposes to the Conference to celebrate the hundredth anniversary of the birth of Abraham Geiger, one of the great regenerators of Judaism, by publishing a Geiger Memorial Volume in the year 1910. The volume is to contain, besides an elaborate biography of Abraham Geiger, a number of articles characterizing him in his capacity as Rabbi, as Jewish Historian, as Bible Critic, as Reformer, as Scientist, as Defender of Judaism; also a selection of his writings rendered into English with a view of familiarizing the English-speaking world with the views and principles of this great Jewish scholar.



The committee expecting to outline a more definite plan would ask to be continued so as to report on the same at the next meeting of the Central Conference.

Respectfully submitted,

K. KOHLER, *Chairman*,  
DAVID PHILIPSON,  
G. DEUTSCH,  
MAX MARGOLIS,  
SAMUEL SALE.

Chairman Enelow read the following Report of the Committee on the Influence of Sunday Services:

#### THE INFLUENCE OF THE SUNDAY SERVICE.

*To the President and the Members of The Central Conference of American Rabbis:*

At first blush the task of drawing up a report on the Influence of the Sunday Service seemed very alluring. But it is really a very hard thing to do. The main difficulty is presented by the word influence. How can one write out a report on the influence of any particular religious movement? The word influence, in general, stands for something so subtle, elusive, secret as baffles the effort of the cataloguer and the figures of the statistician. Even more indefinable influence becomes in relation to so complex and delicate a thing as a modern religious movement. Phenomena in the religious life of today cannot be explained by single causes. There is a multitude of various currents and cross-currents at play in our spiritual realm. Men who insist on one or the other thing as responsible for any particular condition, are sure to be hasty in judgment and deficient in psychology. One may well hesitate before the task of translating into words the influence of any spiritual movement. Influences are incalculable. You cannot express their essence in arithmetic form. You cannot calibrate them "into blocks, units, like bales of fodder," as Professor Stanley Hall would say. One begins to see a new meaning in the ancient Jewish prejudice against census-taking, when one attempts to write a cold report concerning the influence of a religious movement.

In the present instance there is an additional difficulty. The Sunday Service can hardly be said to have been given a fair chance as yet to make its influence telling. Speaking without prejudice, we must not expect of it the impossible. Whether one is its advocate or opponent, one must be just to it. One must consider several things in trying to discover the influence it has exerted.

It must be remembered, first of all, that in no congregation in this country is the Sunday Service much more than thirty years old. In the Chicago Sinai Congregation, the Sunday Service was instituted in January, 1874. That means that even that pioneer of Sunday service congregations, and its foremost champion, has only had the institution for one generation. It certainly takes more than one generation for any religious institution to render its influence a vital force. As for other congregations, the Sunday Service with them is even of more recent date. It may be fifteen years in one case, ten in another, or five years, or a year. Would it not be rash to draw any universal conclusions from so short an experience? Caution is the word under such circumstances.

Another fact to be remembered is that even at best the Sunday Service was born and brought up in an atmosphere of strife. Pros and cons fought over its cradle, and raged in its nursery. Unhappy the child that has been reared in an environment of contention! Whatever the influence the Sunday Service might have exercised under other circumstances, the opposition which it has always had to face and fight certainly has been an impediment. If nothing else, opposition is a counter-influence, where the question is of setting into circulation and operation spiritual forces. This must be borne in mind if the desire is to ascertain the influence of the Sunday Service in its entirety, its whole capacity, so to say, potential as well as actual.

Besides, the Sunday Service has suffered from the quarrels as to its destiny. To take up again the simile of the child, that child is in a tragic predicament over whom parents and teachers are constantly at strife as to what he should be taught, and what should become of him. Such a child has very slim chances for an efficient, orderly education. Conscious purpose and assiduous co-operation,



on the part of parent and pedagog, count for a great deal in the progress of education and in the preparation of the individual for competency and usefulness. It is not too much to say that this holds good of a religious institution also. The Sunday Service among us, however, has witnessed all sorts of wrangling as to its motive and purpose. It has invariably been drawn into the vortex of the Sabbath controversy, a fate which indeed it could not, in the nature of things, escape. The men who have championed it, and sought to spread it, have had different ideas as to its destiny and uses. While originally introduced as a supplementary service, it has in some instances become the chief, and in others the sole, occasion of weekly public worship, and a great many people look upon it as the foe of the Saturday Sabbath. The fact that the old Sabbath is not observed by the preponderating majority of American Jews, and that in some cities at least hardly any men attend worship on Saturday, while a considerable number do attend on Sunday, makes the matter even more formidable in the sight of those to whom the Sunday Service is a nail in the coffin of the old Sabbath. The consequence is that the Sunday Service has really been denied the opportunity of unhampered natural development hitherto. Absence of clarity as to its character and purpose has militated against it. There are people in every community who look upon attending the Sunday Service as a sin. It is for them one of the new *Mitzwoth lo thaase*, a part of the new orthodoxy. On the other hand, there are people who will not, on principle, attend any but the Sunday Service. The institution, thus, has been placed between the Scylla of orthodoxy and the Charybdis of radicalism. Of course, the situation in American Jewry has been responsible for this. The real lack of a Sabbath, with the various controversies it has occasioned, has been at the bottom of the different constructions of the meaning and the purpose of the Sunday Service. Even Sinai Congregation at first introduced the Sunday Service as a supplementary occasion of public worship. "I have still the document in my possession," said Dr. K. Kohler in his address at the celebration of the twenty-fifth anniversary of the institution of Sunday Services at Sinai Congregation, "by which the members of Chicago Sinai Con-

gregation pledged themselves to do all in their power to maintain the Sabbath Service when the additional Sunday Service was introduced." Since then, Sinai Congregation has not only abrogated Saturday worship, but has also stood forth as the only congregational representative of the Sunday Sabbath in this country.

The question, in brief, as to whether the Sunday Service is supposed to be merely a week-day service, or whether it is either now or at any time in the future to take the place of the old Sabbath worship, has agitated the minds of the people, and been detrimental to the natural growth and influence of that institution. This leads to the mention of another factor which makes the measuring of the influence of the Sunday Service difficult, if we would be entirely just to it and its possibilities. The Sunday Service has been introduced thus far but in a comparatively small number of places. There are in all about twenty congregations in this country where such services are held. A religious movement, however, needs more wide-spread recognition and allegiance before it can make itself really felt. If every city where there is a Jewish congregation had Sunday Service, so that something like a national experience and national sentiment and opinion on the subject were made possible, then it might be easier to trace the influence of the institution. At present, however, we have no corporate consciousness, no corporate experience in the matter; whatever can be said is but local and personal!

To sum up, then we find that the judicious observer will refrain from categorical assertions about the influence of our Sunday services, for the following reasons:

- (1) The general difficulty of calculating influences, particularly those of religious movements.
- (2) The brevity of time that the service has existed.
- (3) The strife which attended the birth of the institution, and which has not yet been forgotten.
- (4) The different interpretations of the character and purpose of the Sunday service, and its fateful relation to the Sabbath question.
- (5) The inadequate number of congregations having introduced it.



None the less the reporter is not obliged to give up his task as hopeless and impossible. Certain affirmations can be made in regard to the influence of the Sunday Service. But it would seem that the most useful thing to do under the circumstances is not to universalize, but to particularize. No institution can have had a universal influence which not only was not adopted by common consent, but also has remained the possession of a very small minority. Innovations may attract the few, but cannot seriously affect the masses. Only when the masses have adopted an institution, it gets the opportunity of making itself felt. In Berlin, where they have the only congregation in Europe holding exclusive Sunday Services, the comparative failure of the latter in that isolated congregation has not kept a large number of enthusiastic Jews from fighting for the introduction of the Sunday Service into the regular synagogues of the Berlin Community. The Reform-Congregation there is in so many respects cut off from the rest of Berlin's Jewish communal life, that its experience with the Sunday Service is no sufficient test. Only if the latter were made an organic part of the religious life of the whole Jewish community, it would become possible for it to show forth its value *Kol dibhre Tora zerikhin ze laze*. There is an inter-dependence among religious obligations and influences. This, no doubt, was the opinion of those men who several years ago began to agitate the question of the Sunday Service in Berlin, with the experience of the Reform-Gemeinde staring them in the face. Evolution from within is what they deem needful. The experience of a congregation which stands alone in every other respect, is no criterion. As long as the Sunday Service has not become common to all our congregations, it is impossible to speak of its influence in universal terms. The faithful observer will lay theories aside, and seek to find out what the new service has accomplished among those who have tried it. Experience is in a matter of this sort the sole convincing argument. This method has been pursued in the preparation of this report, and the results are herewith presented and may speak for themselves.

The following questions were submitted to twenty-two rabbis known to have been associated in one way or another with the



Sunday Service movement. Answers have been obtained from all but four, and they warrant certain conclusions in regard to the opinion of those men on the influence of the Sunday Service.

The following are the questions and answers:

QUESTION I.—*Do you think they do any good?*

ANSWER.—They bring the people to the synagogue who otherwise would not and could not come. TOBIAS SCHANFARBER.

I always felt that they cure the Jew from the greatest of all evils, religious indifference; they make him a part of a living religious community. K. KOHLER.

My experience is that they certainly do good.

S. H. GOLDENSON.

Assuredly.

JOSEPH STOLZ.

Yes.

DAVID MARX.

I am most emphatically in favor of Sunday Services as *supplementary* to Sabbath Service. From this standpoint I believe they are a benefit. I do not favor them as a means for Sabbath transfer.

JOSEPH SILVERMAN.

Certainly.

JOSEPH LEISER.

Most assuredly.

MOSES J. GRIES.

Yes.

DAVID ALEXANDER.

Yes; emphatically so.

LEON HARRISON.

Much.

J. LEONARD LEVI.

Decidedly so.

MAX LANDSBERG.

Unquestionably. They afford the means of religious instruction and spiritual upliftment to an overwhelming number of Jews, who would otherwise become estranged from Judaism. They are a boon to young American Israel.

ISADOR C. PHILO.

I have never been able to satisfy myself of the wisdom or desirableness of the Sunday Service, although I am frank to confess that I am not as inveterately opposed to it as I once was. I cannot

see where it might react harmfully to Judaism, any more than any supplementary service on any other day of the week might. But let it be understood that this is only of a strictly *supplementary* Sunday Service that I make the allowance. A Sunday Service, however, which either avowedly or only tacitly is made something other than supplementary, "the important" service of the week, for which special care is taken in the preparation of the discourse and in the arrangement of specially attractive music, etc., a Sunday Service of this kind, I need hardly say, by placing the Saturday Service in a subordinate, a secondary position, in my estimation, cannot but have an injurious influence, cannot but impair and weaken the reverent regard for the historic Sabbath.

SAMUEL HIRSHBERG.\*

We here feel positive that the revival of interest in Jewish matters in this city, not only in our congregation but in the Conservative and Orthodox congregations, has been due to the new life instilled by the Sunday Service.

The interest aroused by the Sunday Services in our congregation forced others to greater activity. It is conceded even by those who do not favor the Sunday Service, that they have stirred up our community and have resulted in general good.

JOSEPH KRAUSKOPF.

They certainly do good. Expression to this effect may be heard on all hands in communities where they exist. H. G. ENELOW.

QUESTION II.—(a)—*Do they help the Jew?*

ANSWER.—They give the Jew an opportunity to hear something about Judaism which he otherwise would not have.

TOBIAS SCHANFARBER.

They appeal to the liberal element of the congregation and reclaim their allegiance, especially the young and more intellectual members; they unite the congregation during the year and not on holy days only.

K. KOHLER.

\*Rabbi Hirschberg has not held any Sunday services, but his opinion is given as that of a member of the Committee.

My congregation would give a decided affirmative answer, I think. I personally have never doubted the good of Sunday Services, under the present social and economic conditions.

S. H. GOLDENSON.

Yes. They enable many, who otherwise would not have the opportunity to receive religious and ethical instruction to join in public worship and to realize the benefit of Jewish religious fellowship.

JOSEPH STOLZ.

I believe so.

DAVID MARX.

They certainly help the Jew who cannot or will not attend services regularly on the Sabbath.

JOSEPH SILVERMAN.

Obviously.

JOSEPH LEISER.

Were it not for the Sunday Services many of our Jewish men and women would never see the inside of the Temple from the Holy days to the Holy days. The Sunday Service offers opportunity for worship and at the same time gives needed instruction concerning Jewish principles and Jewish thought with reference to all the problems of the time of interest to the Jews of the world.

MOSES J. GRIES.

Yes. Many attend both services.

DAVID ALEXANDER.

They do.

LEON HARRISON.

Yes.

J. LEONARD LEVY.

They help the Jew who attends.

MAX LANDSBERG.

There are thousands of Jews who cannot attend the Saturday Services. These are benefited by the Sunday Services, because they are afforded an opportunity to hear the word of God preached. They help many to know why they are and why they should remain Jews.

ISADOR C. PHILO.

As to its helpfulness for the promotion of Judaism, either among the Jews or the non-Jews—I can return but a qualified answer. The non-Jews to my mind can be left out of consideration as pretty much of a negligible quantity. It is but in exceptional instances that they are in such regular and constant attendance, or that such



attendance can be won in such degree as to warrant the holding of the service with any view to a possible transformation of the non-Jew's attitude toward Judaism. For the most part the non-Jewish attendants upon the Sunday service, I think I am safe in saying, consist of the occasional transient curious visitors, who come to look on as upon something that is unusual, and that the fewest of these are prompted to come often, and the very least of these *constantly* as genuine worshippers.

As for the Jews, there is no doubt of a benefit to be gained from an instructive lecture whenever given, and the Sunday Service as far as its bringing to the Jew through the lecture a more intelligent comprehension of himself and Judaism is concerned, it is to be agreed, has this likely benefit to argue for it. But as to any real "religious" effect it may have, any influence in intensifying the religious spirit, in deepening and strengthening the devotional fervor of the Jew, in helping him along on the side of his Jewish consciousness, it remains to be demonstrated yet whether the Sunday Service has helped effectively anywhere in this direction.

SAMUEL HIRSHBERG.

So far as the Sunday Service itself is concerned, here it has been successful beyond anything that I had a right to hope for. The Congregations are large and enthusiastic, and I do not exaggerate when I say that no less than half of those regularly in attendance would not otherwise show their faces in the synagogue except on the high holy days. This is especially true of the young men and women to whom Sunday worship has become a part of their routine. Moreover, PRACTICALLY ALL THE COMMUNAL WORK INSPIRED BY THE PULPIT IS DONE BY THOSE WHO COME ON SUNDAY.

LEO M. FRANKLIN.

They are of considerable help to the Jew, in view of the fact that if it were not for the Sunday services, almost the whole male portion of our congregations would not see the inside of the Temple from autumn to autumn. On Friday night, none but mourners and *Jahrzeit* Jews attend, while the Saturday morning congregation includes but a handful of old men and boys of the confirmation age.

H. G. ENELOW.

QUESTION II—(b)—*Do they help the non-Jew?*

ANSWER—The non-Jew who comes can not fail to get a higher conception of the Jew and Judaism. TOBIAS SCHANFARBER.

This side of the question I would not urge, as it leads to a misunderstanding or a misconstruction of the Reform movement. We have a mission to the world, it is true, but רחקששו וקשו קשום עצמך  
ואחר כך קשום אחרים K. KOHLER.

They are a help to the non-Jew (1) in becoming acquainted with the spiritual aims and ideas of the Jew and (2) in being afforded an opportunity to hear an interpretation and view of religion which I feel he needs. S. H. GOLDENSON.

It gives him a better opportunity, in many instances the only opportunity, to get a correct idea of Jewish thought and aspiration. Moreover, the daily newspaper reports the Sunday sermon, rarely the Saturday sermon. JOSEPH STOLZ.

I have had many non-Jews attend and express themselves as having received spiritual benefit and an entirely different conception of the Jews and Judaism. DAVID MARX.

They afford the non-Jew (who is accustomed to attending services on Sunday and who does not enter a synagogue on the Sabbath) an opportunity of learning the real Jew—the man who worships the one God alone. JOSEPH SILVERMAN.

In a way and to a degree. JOSEPH LEISER.

(1) They are of the greatest value to the Jew in correcting the never-ending misconceptions concerning the Jew and Judaism.

(2) They teach the non-Jew a true liberality of thought and principle. [REDACTED]

(3) They offer an opportunity for the non-Jews who have outgrown the ordinary Christian church to find a place of worship.

MOSES J. GRIES.

Very few non-Jews attended our services—due to the fact, I believe, that the latter were not sufficiently advertised.

DAVID ALEXANDER.

Yes.

LEON HARRISON.

Yes.

LEONARD LEVY.

They help the non-Jew who attends, if he is taught there what the Jewish Religion really is.

MAX LANDSBERG.

Yes. They spread enlightenment and are a mighty factor in uprooting anti-Jewish prejudice.

ISADOR C. PHILO.

The influence of our Sunday Services on the non-Jewish Community has been very large; they have wielded an influence that has been very helpful in spreading a general knowledge of the Jew and creating a better opinion of him.

JOSEPH KRAUSKOPF.

To the non-Jew the Sunday Service has been a liberal education in regard to Judaism, but I find no greater satisfaction in the whole matter than in the fact that it is primarily to Jews that the Sunday Services appeal.

LEO M. FRANKLIN.

They are of help to the non-Jew because they present an opportunity for spreading the doctrines and the ideals of Judaism. There are instances of non-Jews, both young and old, men and women, becoming most staunch supporters of the Jewish Sunday Service. One need not have the proselyting fever to recognize the spiritual value of such a phenomenon. It is an opportunity none has a right to miss. "Whenever thou canst praise and glorify Israel," God said to Moses, according to the well-known Midrashic passage, "do so, for thereby shall I be glorified." The Jewish Sunday Service is assisting in the making of the Divine Crown of Glory—to use the Midrashic metaphor—is aiding in the bringing about of the reign of pure religion.

H. G. ENELOW.

QUESTION III.—*Do they help or hurt?*

(a) *The Sabbath idea and practice?*

ANSWER—In Chicago I have had Sunday Services one year only. Our Sabbath attendance has if anything been larger than in previous years during the past year, but I do not attribute this to the Sunday Services.

TOBIAS SCHANFARBER.



The Sunday Services should never claim to do for the Jew that for which the *historical* Sabbath stands. K. KOHLER.

If by Sabbath idea is meant Saturday worship and Saturday sanctity, I fear that Sunday Services do not help the Sabbath idea, but if Sabbath is to mean a day of contemplation and rest from engrossing material cares, I am confident that the Sunday Service tends to promote the Sabbath idea. S. H. GOLDENSON.

Theoretically, they ought to help. Practically, I doubt whether many Jews attending Sunday Services associate Sabbath sentiments with them. JOSEPH STOLZ.

While my Sunday attendance was larger than on Saturday, the Saturday and the Friday evening attendance did not suffer in the least. DAVID MARX.

This depends on the interest of the congregation and the rabbis. They can be used to kill the Sabbath idea and practice, as was done in certain synagogues. JOSEPH SILVERMAN.

The effect on the Sabbath practice is certainly "hurtful," while the Sabbath "idea" is vastly "helped." JOSEPH LEISER.

I believe the Sunday Service offers the possibility of a real Sabbath. Although I am quite aware that practically no one accepts the Sunday as the Sabbath in the old fashion, for many families of our congregation Sunday is the Sabbath and has the Sabbath spirit. I am definitely convinced that there will never be a restoration of the Saturday Sabbath, and the only possibility for the Jews to have a real Sabbath will be on Sunday. MOSES J. GRIES.

I believe that in time they will help the Sabbath idea and do more for Judaism. DAVID ALEXANDER.

They tend rather to strengthen the Jewish Sabbath, through reaching and influencing those otherwise inaccessible. From no standpoint, in my experience, do they weaken the Jewish Sabbath. LEON HARRISON.

Help.

J. LEONARD LEVY.

That depends on the use the Rabbi makes of his opportunity. It helps the Sabbath idea, if he succeeds in inducing more and more of his people to regard the Sunday in the light of the old Jewish Sabbath.

MAX LANDSBERG.

To my mind they do. The old Sabbath idea and spirit are strengthened by them, not negatively but positively. They create the desire to maintain and preserve them, because they inculcate the religious spirit.

ISADORE C. PHILO.

Our Sunday Services have materially increased the Saturday attendance, so much so that, weather permitting, we have from 600 to 1,000 people on Saturday morning, notwithstanding the large crowds that invariably attend on Sunday morning.

JOSEPH KRAUSKOPF.

They certainly can be made to help in the teaching of the Sabbath idea and practice. I do not hesitate to say that a goodly number of Jewish men and women in our city get the only Sabbath sentiment they actually possess from the Sunday Service. It is their sole opportunity for rest, worship, reflection, and instruction—though, on account of the condition as it is in Jewry today, no allusion is made in the course of the service to its being Sabbatic. If the latter could be conscientiously and frankly and consistently done, the power and the influence of the service would be even greater. As it is, the Sunday Service serves to perpetuate the Sabbath idea among the Jews; it brings families to the house of worship and sends them back to their homes with an increase of strength and loyalty. It helps to hallow a whole day, which in many instances is observed in true Sabbatic spirit. In this respect, I cannot help considering the Sunday Service as superior to a late Friday night service. It is more vital.

H. G. ENELOW.

(b) *The observance of the Saturday Sabbath?*

ANSWER.—They should never supplant the regular Sabbath Service.

DR. K. KOHLER.

After ten years of Sunday Service, our Saturday attendance is still large and more regular—in spite of and not on account of Sunday Services—because it is our historical Sabbath. I doubt whether

one single person comes on Saturday לִרְכַּעַם to counteract the influence of Sunday. Only about a dozen old men come both days. The children and young people come almost exclusively on Sunday, which means that the future of the Sabbath is being undermined.

JOSEPH STOLZ.

They can be used to subserve Sabbath observance, if the people are instructed to regard Sunday Services as a means for keeping alive the religious sentiment and the self-consciousness of being a Jew, and the idea, above all, that the *historical Sabbath must* be preserved and that Sunday Services are only a means to that end.

JOSEPH SILVERMAN.

It is perhaps "helpful"—but that is all. JOSEPH LEISER.

There never was much of a genuine observance of the Saturday Sabbath in our congregation even before the introduction of the Sunday Service. The Sunday Service was introduced because the Saturday was not observed as the Sabbath. Our emphasis of the Sunday as the Sabbath to be has surely not caused an increased observance of the Saturday Sabbath, not even with those so-called conservative and orthodox congregations who, denouncing us as destroyers of the Sabbath, themselves do not keep the Sabbath.

MOSES J. GRIES.

Peculiar conditions here. No Saturday Service—but a service on Friday evening with sermon—during the entire season—which is very well attended.

DAVID ALEXANDER.

Help.

J. LEONARD LEVY.

The observance is dead, or at best a corpse galvanized into artificial life. But even this artificial life is not real but only apparent. I could give instructive illustrations of this. MAX LANDSBERG.

It has been my experience and the experience of others that they increase the desire to observe the Saturday Sabbath. Where the Saturday is not observed the Sunday Service ran do no harm; where it is observed the Sunday Service, if it has done no good, has certainly done no harm. Under no circumstances can I see where a valid argument can be brought against worship on any day of the week.

ISADOR C. PHILO.



They do not help the observance of the Saturday Sabbath appreciably, if at all. Nor do they hurt it to any extent, inasmuch as the people unfortunately do not observe the day anyway, even if there are no Sunday Services. The non-observance of the Saturday-Sabbath antedated the introduction of Sunday Services, just as the non-existence of the latter in many communities does not mean a better observance of the old Sabbath-day.

H. G. ENELOW.

QUESTION IV.—*Has your attendance at the Sunday Services been increasing or decreasing?*

ANSWER.—The attendance has been generally uniform. It has not been as large as it should be when one considers that every member (if the religious spirit were there) could come on Sunday.

TOBIAS SCHANFARBER.

There is the rub. The religious spirit is seldom so strong as to make the *divine service* on a Sunday an inner necessity for the Jew who has no time or opportunity to observe the historical Sabbath. The average people want lectures by powerful orators but care little for the service. Hence, when the novelty is worn off the Sunday attendance decreases in most cases.

K. KOHLER.

The attendance at the Sunday Service has always been good, the greater number of the congregation attending regularly.

S. H. GOLDENSON.

The regular male attendants are slowly increasing—the female decreasing on account of domestic difficulties, e.g., help, Sunday dinners, and guests.

JOSEPH STOLZ.

An increase over last year. With the approach of warm weather the attendance decreases. The same is true of the Friday and Saturday Services.

I have noticed a steady increase in attendance and a decline of opposition to Sunday Services on the part of those who do not attend. At the same time Sabbath attendance has not decreased.

JOSEPH SILVERMAN.

There has been no unusual increase that I know of. The attendance has averaged about the same year after year.

MOSES J. GRIES.

At our supplementary Sunday Services held from 1895 to 1900 we had a good steady attendance, but mostly of such as attended on Saturday also.

MAX LANDSBERG.

Considering the fact that it was a new thing here, the attendance was satisfactory. The majority of worshippers were men.

DAVID ALEXANDER.

It has been increasing steadily both among Jews and non-Jews to the full seating capacity of the synagog, now thereby made too small for the attendance. Our proposed new temple arises therefrom.

LEON HARRISON.

Increasing.

J. LEONARD LEVY.

We discontinued Sunday Services some years ago on account of the peculiar conditions that obtain in local Jewry. The better part of our young people are employed and I found it difficult to get them on Sunday. In Canton, Ohio, I have successfully conducted Sunday Services for six years and the attendance is ever on the increase.

ISADOR C. PHILO.

Yes. Gradually.

H. G. ENELOW.

QUESTION V.—*Would you urge the introduction of Sunday Services in congregations where they do not now exist?*

ANSWER.—In such communities where it is impossible to get the people to come on Saturday, I would urge the introduction of a Sunday Service.

TOBIAS SCHANFARBER.

Yes. The gain is always greater than the loss, but the *Jewish character*, the *religious* spirit must predominate. The audience must be made to feel that they are rendered better *Jews* for attending.

K. KOHLER.

If I found conditions in other towns to be like those in Lexington, I would urge the introduction of Sunday Services. My services are on Friday night and Sunday. On Saturday morning we could hardly get a Minyan.

S. H. GOLDENSON.

Only in large cities. Not in communities where Friday evening services have any kind of hold upon the people.

JOSEPH STOLZ.

Local conditions to the greatest extent will determine this. As to the expression of an individual opinion, I regret that the Sunday Services did not become general some 75 or 100 years ago, as I regard them as of great importance and a means of reaching many Jews and Christians who cannot be influenced at any other time.

DAVID MARX.

Yes, unless a late Friday evening service can be successfully introduced, and even with that if there is a sufficient demand therefor. My temple has Friday services at sundown and both Saturday and Sunday morning services.

JOSEPH SILVERMAN.

Yes.

JOSEPH LEISER.

I do not urge the introduction of Sunday Services where a Friday evening service exists and where many families keep the Friday evening and the Saturday as the Sabbath. I do urge the introduction of the Sunday Service in all those communities, especially large cities, where the keeping of the Saturday Sabbath is a mere pretense, in order that Jews, who gave the Sabbath, should for themselves have a real Sabbath again.

MOSES J. GRIES.

This is entirely a local question, which should be decided by the wants of every congregation.

MAX LANDSBERG.

Yes, where there is only one service a week and where the Friday night service is poorly attended.

DAVID ALEXANDER.

The answer must depend on local conditions. In many communities a late Friday evening service answers the purpose.

LEON HARRISON.

Wherever possible.

J. LEONARD LEVY.

Not if the attendance on Saturday is satisfactory. I regard the Sunday Services only as supplementary. However, I doubt if the Saturday Service is satisfactory anywhere. In towns where a Friday night Service affords the only religious worship, a Sunday Service could profitably be introduced. I am, however, strong in the belief that no congregation would suffer religiously by the introduction of a Sunday Service.

ISADOR C. PHILO.

By all means, wherever possible. My conviction is that whatever good the Sunday Service does is *net gain*.

H. G. ENELOW.



*Notes.*

Where there are large congregations on Sunday one must not forget that the personal element enters most prominently into the equation. The success or failure of a service must not always be built up on numbers. If only a limited number come on Sunday that could not come otherwise, and they are given a new inspiration to work for the furtherance of Judaism, much has been accomplished.

TOBIAS SCHANFARBER.

Exclusive Sunday Services have been held in Chicago over twenty-five years. Yet the members of Sinai Congregation hold funerals on Sunday and not Saturday and their Temple is closed four months in the year.

JOSEPH STOLZ.

I believe the Historical Sabbath to be fundamental to Jewish practice and necessary for the individuality of Judaism and the unity of Israel. Sunday Services I regard as a wise expedient under modern conditions for the ultimate benefit of Judaism as a whole, i. e. including the Sabbath.

JOSEPH SILVERMAN.

The time is near at hand, in fact the hour is at hand, when concerted action should be taken with the view of popularizing the movement. Sunday Service is no longer the necessity of large cities. It is the one means of bringing a living message to all congregations.

JOSEPH LEISER.

(1) I have from time to time read that in some communities the Sunday Service has helped the observance of the Saturday Sabbath. My own experience is so wholly contrary to this, that I am very much inclined to doubt the truth of such statements unless they be very carefully verified.

(2) Likewise, I have many times read about the Sunday Service being frequented by non-Jews but not by Jews. While this may be true to an unusual degree in some communities, it certainly cannot be the general experience.

(3) About the attendance question: Some people make glowing reports about their tremendous attendance, even Saturday Service rabbis having been known to see double. We count the people in the Temple every Sunday—men, women, and children. We *know* how many are present. Members of our congregation who occasionally attend service in other communities, have again and again counted the number present in Saturday Service and Sunday Service congregations supposed always to be overflowing and putting up "Standing room only" signs. Strange to say, they always have happened to be present when the great crowds were not there. Therefore, I do not believe the attendance records, chiefly guesses, from some of our important congregations.

(4) A point worth noting is the presence of men on Sunday morning. Within recent years there has been much talk, with and without foundation, about the feminizing influence in Judaism. It is not at all my experience. For many years we have had as many men present, and sometimes more, than women. This in the face of the almost universal experience of the churches, in which women are said always to outnumber the men. MOSES J. GRIES.

I believe that Sunday Services can be very successful only where they are not supplementary, but the recognized principal service, and where it is understood that the Sunday should be endowed with the sentiments and the sanctity of the Jewish Sabbath. Men, women, and children should be taught to spend the day not at the club and in card playing, but as a day devoted to family life. This sentiment could be created in one generation, if our men and women could be induced to make a sacrifice of their habitual amusements for a small number of years. Our condition here is peculiar, because outside of Russian congregations we have only one congregation. Our own members are prepared for services on Sunday only, but the further growth would be impaired for some time and perhaps a new congregation would be founded in opposition to this measure. Our Jewish population is not sufficiently large to support two strong congregations. MAX LANDSBERG.

The Sunday Service has produced the following effect in a congregation in Baltimore:



(1) The Saturday Service became of secondary significance. It was long regarded merely as a concession to the traditional idea. Even when it was insisted that the Sunday service was only supplementary to the service on Saturday, the sense of obligation to engage in public worship on Saturday because it is the Jewish Sabbath was greatly impaired.

(2) As the Sunday Service is plainly a concession to a certain portion of the congregation, the imperativeness associated with the observance of the traditional Sabbath, was destroyed in the minds of these men.

The institution of Sunday Services may have been helpful in many cities, but so far it has not proved to be so conducive to religious enthusiasm as was expected in Baltimore.

In general, I would conclude, that the institution of Sunday Services should always be determined by local conditions.

CHARLES A. RUBENSTEIN.

The Sunday Service, wherever it has been a success—and it has been a failure in quite as many places as it has been a success, I think investigation will show—has been a purely individual success of the Rabbi, gifted in a more than average degree with the power to attract people. The people have gone to hear the *man*, rarely from any prompting of the spirit of piety, or from any other motive than to be intellectually, not *spiritually* edified. I think that if an honest and candid confession could be gotten from those successful with the Sunday Service they would admit that the real *spiritualizing* effect of the service upon the average Jew has been very discouragingly little.

SAMUEL HIRSHBERG.

I ought to say that for a long time I was a rabid anti-Sunday man honestly of the belief that the Sunday Service would mean the final blow to the old Sabbath. As greatly opposed to the movement as I was then, so enthusiastically in favor of it am I today. It has certainly helped and not hurt the Sabbath Service. It has put the anti-Sunday people on their mettle and compelled them either to come on Saturday or to hold their peace. But it has done more



than that. It has brought some people who formerly NEVER came to Temple, to worship on both days (a most noteworthy fact, I think).

LEO M. FRANKLIN.

Officially, a Jewish Congregation ought to maintain the historical Saturday-Sabbath, as kept by Pan-Israel—even then when nearly all its individual members are prevented on Saturdays from visiting the Synagog and from participating in the Divine service, and when besides the Rabbi, the Sabbath-School teachers, and the Sabbath-School children only a small number of women and of elderly men should come to take part in the services.

But the fact is undeniable that, under existing conditions, for a large number of our people engaged in business or otherwise, it is absolutely impossible to keep the Saturday-Sabbath. Far is it from me to say that all of this class of people are vulgar materialists and have no higher thoughts than business, business, business. Many of them I know it, I readily admit, are high-minded idealists, moved by purer, by sublimer thoughts, and as such eagerly desire to have weekly an hour or two of religious elevation of the mind and of edification of the heart. To meet the demand arising from this fact, I would propose that each congregation pass a law saying that, while the congregation officially acknowledges, con-jointly with All-Israel dispersed over the world, the Saturday as the Sabbath, nevertheless whenever ten or more contributing members request the Board of Officers to institute a Sunday Service, and when they pledge themselves to sustain it and to visit the Temple on Sundays as regularly as they possibly can, the Temple shall be open for them and for others who wish to come, and that the Rabbi, the organist, and choir shall then be obliged to officiate at these services.

I have not the least doubt that Sunday Services can in a measure work beneficially upon the inner life of its regular attendants, particularly when and where the Rabbi is an enthusiastic teacher of religion and of morals and a highly gifted preacher in the interest of whatever elevates and purifies individual life and the life of society. That these Sunday Services, however, will be helpful to the traditional Sabbath idea and Sabbath practice and will at the end not hurt the attendance at the services on Saturdays,—of this I have my

great doubts. I am inclined to think that, in consequence of the Sunday Services, the small attendance at the Saturday Services will gradually dwindle down and become beautifully less from month to month, until finally the old Sabbath becomes extinct altogether.

B. FELSENTHAL.

On occasion of the celebration of the twenty-fifth anniversary of the institution of Sunday Services at Sinai Congregation, of Chicago, the following utterances were made:

One fact was certainly made plain (in the course of the celebration). A goodly number of men, and they not the least earnest nor the least gifted of the American Jewish pulpit, have recognized the legitimacy of the movement which during the twenty-five years elapsed has brought so many blessings to Sinai Congregation. Though many who otherwise would have been lost to Judaism have by these Sunday Services been retained within Judaism, though many formerly chilled by indifference have again been set aglow with the love for their fathers' faith; though many non-Jews have learned to appreciate Judaism better by the opportunity offered to hear Judaism expounded; though in many homes religiosity and Judaism have been fostered again through the influence of the Sunday pulpit, much remains to be done before the movement may be declared to have established itself firmly.

EMIL G. HIRSCH.

The live men in our congregation needed a live religion, and to get this, they needed a living day of worship. With the enthusiasm of the fathers came the concurrent interest of the families.

J. L. GATZERT.

It was by no means simply the innovation of the Sunday Service that charmed us and spurred us on. What gave especial power and zest to our undertaking was, as is wisely suggested by these floral decorations, with the motto taken from my inaugural sermon: "*Das neue Wissen und der alte Glaube*," the yearning for a living truth, the eagerness to have modern thought blended with our ancient faith, the bold grasp of new ideas fresh from the laboratory of science for our own uplifting.

K. KOHLER.

I speak of my experience in a congregation which has had almost fifty years of Sabbath observance,—largely of non-observance—and



these fifty years of Sabbath observance and non-observance have not filled its men and women with religious devotion nor made them enthusiastically Jewish. I speak of my own experience and I believe I speak the truth when I say that *through the Sunday Service* there has been born in them more of genuine Jewish religious spirit than in all the years that passed before; and I declare further, and the proof is near at hand, that in that congregation, there is today more of genuine religious Jewish spirit than there is in hundreds of synagog and temples that worship and pretend to worship on the holy Sabbath. This religious spirit, this Jewish spirit, is chief of the Sunday Service; this reverent devotion, this religious enthusiasm, this steadfastness for Judaism, this willingness to make sacrifice for the cause we hold sacred, are all born of the Sunday Service. In our community there were many who had no respect for Judaism, and would have nought to do with the Jewish temple. They cared little for old traditions, they scoffed and sneered at the Bible. There has sprung out of our Sunday Service with a new understanding, a new respect for Bible and temple and Judaism. This is true for the Jew, it is at the same time true for the non-Jew.

MOSES J. GRIES.

Generations yet unborn will praise and bless the bold and godly men, who had eyes to see in our dead or dying Sabbath the main cause of our religious distempers, and who had the moral courage to apply the only remedy left us,—the remedy of making Sunday, the only day on which the Jewish masses really rest, a day of solemn assembly and moral and religious instruction.

Under the given conditions of modern civilization, in the midst of which we live, and from which there is no escape, Sunday Service is the pivotal element of reform Judaism. We must make the day, on which the Jewish masses rest from work, a day of worship and instruction to them, or else Judaism in America will slowly die of inanition. Fifty more years of religious indifference and materialism, mainly due to the utter decay of the old-time Sabbath, and we would have in America Jews merely by race and few Jews by faith.

A. MOSES.



Now you will certainly admit, that just as little as a Saturday Service is an assurance of that conservative mood which is termed orthodoxy, just as little a mere Sunday Service is necessarily a badge of true reform.

It depends on the underlying spirit; it depends on the kind of religion preached, on the religious sentiment infused. Many a Saturday Service is devoid of any truly Jewish spirit, while many a Sunday worship is as truly Jewish as was one conducted by R. Jochanan ben Saccai or by Maimonides. It is the *spirit* which decides the question.

It is a deplorable misfortune that among the Jews needed reforms were generally introduced twenty-five or fifty years too late. When religious sentiment was still alive and the people were clamoring for new methods of its satisfaction, and were ready to cast off the tattered garments—like Jacob's family—and to purify themselves and put on new garments in order to go to the house of God; they were universally repelled—the refusal in Berlin to introduce Sunday Services at the urgent request of 5,000 members of the congregation is a new case in point,—the fire of enthusiasm was allowed to die out, and the reforms demanded were finally introduced at a time when indifferentism had so affected the community that its religious condition had become hopeless, its ills were advanced beyond the possibility of cure, and the synagogues had become mausoleums of the past instead of beacon lights showing the path onward and upward.

MAX LANDSBERG.

I hold that the question of Sunday Services has really ceased to exist, in America at all events. The services have passed the stage of trial; they have come to stay. None of the dark forebodings with which the first propositions for the change were greeted, have come true. Instead of causing havoc within our ranks and destroying our stability, the movement has infused new life into our congregations. Thousands of our people now worship and are instructed in the teachings and the history and the ethics of our faith who, but for the opportunity thus offered them, would have missed these benefits, or, driven by their religious needs, would have strayed to places from whose unknown bourne no Jewish traveler yet re-

turned. Many of those who remained within the fold have been changed from merely nominal into more real Jews, from mere names into men and women of living membership, from indifferentists into active workers in many fields of practical charity.

GUSTAV GOTTHEIL.

Those of us who have the perpetuation of the spirit of our religion at heart; those of us who desire to see its treasures and its truths go down to them that are to come after us, cannot, dare not oppose a Sunday Service that shall give us back again home and life—give us back again the ideals of our fathers, the joy and peace and contentment, and *above all an Israel united.* S. SALE.

At a recent celebration of the fifth anniversary of the introduction of Sunday Services at Pittsburg the following opinions were expressed by some of the participants:

For this reason I hail the coming of the day when our people will cease to misinterpret the Sunday Service as feeding congregational vanity, encouraging congregational vainglory and displaying the Rabbi's oratory, secular learning or individualistic eccentricities. I hail the day when they will honestly and sincerely regard it as a pious opportunity for cultivating the spirit of devotion and reverence, stimulating a love for religious truth, strengthening our faith in the eternality and universality of all religions, while fostering a real love for Sabbath observance, awakening a longing for a more thorough knowledge of Judaism, cementing the bonds that unite us with all Israel, softening our sympathies for suffering Jewry and consecrating us for our mission to the world.

JOSEPH STOLZ.

The Sunday Service has come to stay and if the present may predict the future it shall become more and more, and ever more a potent influence to intensify the religiousness—nay, the Jewishness of our lives.

LEO M. FRANKLIN.

It has given to the young men and the young women splendid opportunity to attend divine service and imbibe the pure waters of our faith. It has intensified and developed a love for the faith of their fathers that could never have been brought about had it not



been for the Sunday Service. It has strengthened the hearts of those to whom must be consigned the future keeping of our faith. The hundreds of young people attending the Sunday Services, not only in this city, but in every city where such a service is held, bear eloquent testimony to the great need of the Sunday Service.

It has been argued that the Sunday Service acts as a detriment to Sabbath observance. In answer to this I would say that wherever a Sunday Service is held it has the effect of broadening and deepening the channel of religious spirit in the community and brings hundreds to worship who would never have been found within the Temple or synagogue.

CHARLES H. JOSEPH.

### CONCLUSION.

It seems justifiable, on the basis of the replies gotten from the majority of the men interested, to present the following summary of their opinions in regard to the influence of the Sunday service on the religious life and sentiment of those congregations that have instituted it.

1. The Sunday Service is found to be helpful to the maintenance and the cultivation of the religious spirit among the people, particularly the men and the young people.
2. In view of the non-attendance of the people in general on Saturday, the Sunday Service affords a weekly opportunity for worship, apart altogether from the question of Sabbath observance.
3. The Sunday Service brings the congregation, especially the male portion thereof, under the more direct and more constant influence of the pulpit, which often leads to a more energetic communal and congregational activity.
4. The Sunday Service, in almost every instance, is attended by a considerable number of non-Jews, who in that way are given enlightenment on Jews and Judaism, and are afforded an opportunity for possessing themselves of our conception of religion.
5. It remains to be added that in response to the question:



Would you urge the introduction of Sunday Services in congregations where they do not exist? all seem agreed that the introduction of Sunday Services, as supplementary services, is a question that should be determined in each instance by local conditions.

Respectfully submitted,

H. G. ENELOW, Chairman.  
LEO M. FRANKLIN,  
C. A. RUBENSTEIN,  
SAMUEL HIRSHBERG,  
MAX HELLER,  
JOS. KRAUSKOPF,  
SAMUEL SALE.

Rabbi Schulman moved that the report be received and printed in the Year Book. Carried.

Adjourned.

TUESDAY AFTERNOON, JULY 3, 1906.

Chairman Charles S. Levi read the following Report of the Committee on Revision of the Union Hymnal:

INDIANAPOLIS, July 2, 1906.

*Mr. President and Members of the C. C. A. R.:*

BRETHREN: In pursuance of the duty assigned us to take up the consideration of the advisability of the revision of the Union Hymnal, which is published by the Conference, we bring to your consideration the fact that the Union Hymnal, so called, is the work of the Cantors' Society of America, which five years ago turned over to the Conference all plates and property rights of the Hymnal. The texts of the Hymnal were edited by a Committee of the Conference appointed at the solicitation of the Cantors' Society, in gratitude for which the copyright of the Hymnal was taken out in the name of the Central Conference of American Rabbis. Your chairman was a member of the Committee appointed to revise and edit the texts for the Hymnal and remembers distinctly receiving a load of texts one day with the request to single out the most suitable, which he did to the best of his ability. Other members of the Committee were instructed to do likewise and then those texts that were the least revised and most favorably commented upon were to be chosen as the hymns for the book by the Society of American Cantors.

Your Committee upon examination of Hymnal find many satisfactory features therein, yet also quite a number of texts and tunes that should not be found in a Jewish Hymnal. There should be a decided improvement in the numbering of the hymns and in the index arrangement of the book and several sets of musical responses for the Hebrew Prayers. The words should be printed under the music in successive verses wherever possible.

Before proceeding to set forth our ideas of the music and contents of a Jewish Hymnal it will be well to define the function of such a work in the liturgy of the Synagog. When Moses gave the Torah to Israel he commanded the Priests and Levites as follows:

ועתה כתבו לכם את השירה הזאת ולמדה את בני ישראל שימה בפייהם למען תהיה השירה הזאת לעד בבני ישראל

The function of Jewish melody was plainly to awaken and foster the religious loyalty of the people, to stir the heart to faithfulness and arouse the soul to communion with God in the spirit of righteousness. The great historic events of Israel's national life when depicted in song and poetry, the divine moments of prophetic and priestly inspirations when expressed in verse

and melody, the aspiration of the psalmists when reduced to literature and liturgy should raise man to those heavenly heights where the human melts into the divine, and prayer is wedded to the minstrelsy of music that man may dwell in harmony with God. Religious song is the language of God repeated in the sacred thoughts of man. Whether expressed in major or minor key, in lamentation or halleluyah refrain, the hymns of Judah shall awaken the loyal response in the heart of the Judeans. A Jewish Hymnal should by its hymns unite the hearts of the parents with the children, by its stirring sentiments of righteousness and godliness help the Jew to guard the way that leads to God. The first function then of the Hymnal is to instill into the youth the spirit of awakening Jewish life, and a love of Jewish ceremony. The next purpose is to restore to the congregation that active participation in the public service which in the Synagog was secured by the *מפיו* and the individual saying of the Shemonch Esreh and Mussaf and in fact all prayers that were not to be offered by proxy. If in the Sabbath school, the hymnal is to awaken sentiment; in the congregation, it is to recall and keep alive the Jewish spirit which can find fitting expression only in song and prayer.

This interpretation of the function of the Jewish Hymnal makes it evident that the book of songs should contain only prayers and forms of service that are Jewish in spirit accompanied wherever possible by traditional music, hymns that are inspired by the great historic moments in Jewish life, Biblical and Post-Biblical, soul-stirring psalms, versifications of prophetic ideas and ideals that mark the universal aspiration of man and sing of the divine promptings of the Jewish spirit and faith in God.

If man lives from the heart, then his love for God and man should be united with love of country and thus all national and patriotic anthems have also a place in the hymnal to evoke the civic virtues and patriotic devotion of the Jew to his native and adopted country, especially to America whose ideals and principles are so beautifully attuned to our religion of righteousness, justice, freedom, equality and fraternity.

Add to this the poetic expression of Jewish life as understood in modern Judaism and we incorporate the rich treasures of hymn books of the great European and American Rabbis, the select contents of hymnals in use in the various Reform Congregations of our day making a collection sound in religious thought, inspiring in Jewish sentiment and beautiful in the harmony. Then will our song be the faithful testimony of the covenanted life of Israel with his God, universal in spirit, yet Jewish in its expression.

Your Committee therefore recommends a general revision of the Union Hymnal. That a committee of nine be appointed to take into consideration all existing Jewish Hymnals in use both in Europe and America, with a view of incorporating into the Union Hymnal hymns and music appropriate for



devotional service in our congregations and Sabbath schools. We furthermore recommend that simplified services for Sabbaths, holidays, historic and patriotic occasions, be made part of this hymnal.

Respectfully submitted,

CHARLES S. LEVI, Chairman.  
DAVID MARX,  
MOSES J. GRIES.

Rabbi Morgenstern moved that the report be adopted and that the recommendations be referred to a committee of nine to report to the next Conference. (Carried.)

Chairman Enelow read the following Report of the Committee on Week-day Services:

*To the President and the Members of the Central Conference of American Rabbis.*

GENTLEMEN: Your committee on the preparation of a special week-day ritual, begs leave to present the following report:

The need of a ritual of this sort is apparent to all those interested in the matter. The Committee has carefully gone over the field and has come to the conclusion that it would be best to use, as the basis of the ritual in question, the leading prayers and responses from the old Jewish service, to be compiled largely from the Union Prayer Book and the ritual of the Jewish Religious Union of London, England.

The Committee has decided that, for the sake of convenience, it would be advisable to arrange a series of five distinct services, all of them to be similar in contents and structure. However, the book should contain a selection of additional responsive readings and special prayers, as well as a convenient compilation of appropriate scriptural verses.

The committee begs to submit the following order of five services which it would recommend:

#### SERVICE I.

Introductory. Jewish Religious Union P. B. No. 1. "My God, the soul which Thou hast given me is pure."

Bor'chu and response.

Sh'ma and Weohabta.

Responsive Reading.

Response. Michomocho.

Sh'mone Esre.

Kedusha.

Silent Devotion. U. P. B. Page 93. "O God, guard my tongue from evil."

Common Prayer. Psalm 23.

Response U. P. B. Page 93. "May the words of my mouth."  
 Scripture.  
 Response. U. P. B. Page 100. "The law of the Lord is perfect."  
 Hymn. Sermon. Hymn.  
 Adoration and Kaddish. U. P. B. Pages 48 and 51.  
 Hymn.  
 Benediction.

## SERVICE II.

Introductory. J. R. U. No. 34. "O God, may our worship this day."  
 Bor'chu and response.  
 Sh'ma.  
 Weohabta.  
 Responsive Reading.  
 Response. Michomocho.  
 Sh'mone Esre.  
 Kedusha.  
 Silent devotion. Page 93. U. P. B. "O God, guard my tongue from evil."  
 Common Prayer. Psalm 15.  
 Response. Page 93. U. P. B. "May the words of my mouth."  
 Scripture.  
 Response Page 100. U. P. B. "The law of the Lord is perfect."  
 Adoration.  
 Kaddish.  
 Benediction.

## SERVICE III.

Introduction. "How goodly are Thy tents." Singer's Prayer Book, page 2.  
 Bor'chu.  
 Response.  
 Sh'ma.  
 Weohabta.  
 Responsive Reading.  
 Response. Michomocho.  
 Sh'mone Esre.  
 Kedusha.  
 Silent Devotion. Page 93. U. P. B.  
 Common Prayer. J. R. U. No. 13. "We give thanks unto Thee."  
 Scripture.  
 Response. "It is a tree of life."  
 Hymn.  
 Sermon.  
 Hymn.  
 Adoration.

Kaddish.  
Benediction.

## SERVICE IV.

Introductory. U. P. B. Page 111. "Thy righteousness O God, is an everlasting righteousness."

Bor'chu and response.

Sh'ma.

Weohabta.

Responsive Reading.

Response. Michomocho.

Sh'mone Esre.

Kedusha.

Silent Devotion. Page 93. U. P. B.

Common Prayer.

Response. Page 93.

Scripture.

Response.

Hymn.

Sermon.

Hymn.

Adoration.

Kaddish.

Benediction.

## SERVICE V.

Introductory. U. P. B. Page 166. "How lovely are Thy dwelling places, O Lord of hosts."

Bor'chu.

Response.

Sh'ma.

Weohabta.

Responsive Reading.

Response. Michomocho.

Sh'mone Esre.

Kedusha.

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Scripture.

Response.

Hymn.

Sermon.

Hymn.

Adoration.

Kaddish.

Benediction.



The Committee begs to make the following recommendations:

1. That the Conference authorize the Committee to use those portions of the Union Prayer Book which it has selected for inclusion in this special week-day ritual.

2. That the Executive Committee be authorized to print 2,000 copies of this ritual as manuscript, to be sold, as cheaply as possible and used provisionally during the coming year by all such congregations as are in need of such a ritual and anxious for its issuance; and in order that it might be submitted to the next convention of the Central Conference of American Rabbis, for final approval.

Respectfully submitted,

H. G. ENELOW,  
LEO. M. FRANKLIN,  
M. J. GRIES.

*Rabbi Schulman*—Why was this week-day service arranged?

*Rabbi Enelow*—I want to say in answer to this question that I believe everyone understands what the purpose of this service is.

*Rabbi Schulman*—I do not, and I mean it in all seriousness.

*Rabbi Enelow*—It is a well known fact that a number of congregations which are represented at this conference by their Rabbis, conduct Sunday services and that these congregations actually look upon the Sunday service as a week-day service, and desire to have a new ritual for the purpose of better conducting that service. There are a number of these congregations which have introduced rituals of their own on account of the needs of the individual congregations. Some of us, however, who believe in union, and are anxious to have a uniform ritual, have been using the Union Prayer Book; but as it is now arranged it is necessary to do a great deal of skipping of pages which interferes with the service, and it was partly for this reason that the committee considered it essential to have a short service printed that might be used at the Sunday morning service as well as the week-day service. Five services have been arranged, to give the congregations an opportunity to vary their service somewhat. In addition, the committee chose a number of responsive readings, special prayers and scriptural selections to satisfy the congregation that wants a larger opportunity of selection. That is the purpose of this week-day ritual.

*Rabbi Schulman*—I arise to a point of order. Before this

conference has declared itself on Sunday services, it cannot make any provision for a ritual. This is a week-day ritual for Sunday services if English means anything. We have a week-day service in our prayer book; and this conference cannot make provisions for another until it has expressly declared itself.

*Chairman Stolz*—If we desire a new week-day service we may have one as a substitute for or an addition to our present service. This manuscript has been presented to us by the direction of the last Conference for use during one year. Next year the Conference may dispose of it, as it deems fit.

*Rabbi Enelow*—I desire to supplement my answer that this service was prepared to be used on Sunday morning by saying that this does not preclude its use on Monday or Tuesday, or any other week-day. At the present time, there are a number of congregations which desire to use such a ritual on Sunday, but congregations are at liberty to use it on any day.

*Rabbi Rosenau*—In view of the fact that there are six week days, I move that the committee be requested to add a sixth service to that ritual. Seconded.

*Rabbi Newfield*—If I understand correctly this is a revision of the Union Prayer Book. At the Louisville conference it was decided that we were not quite ready for any revision of the Union Prayer Book as such. But if we adopt this report, it means the revision of the Union Prayer Book. Are we ready for that?

*Chairman Stolz*—That is for the Conference to decide.

*Rabbi Gries*—There are some persons who seem to think that there has been a lack of candor in dealing with this question, but they do not know the history of this committee, nor the work contemplated. When the committee was first authorized at Louisville, it was stated quite clearly what its purpose was. At Cleveland the same question was up, and the Chairman made a decision which was later found incorrect according to the Constitution of our Conference. Thereupon, a new motion was passed authorizing this committee to prepare a week-day service. I do not see the point of our being so sensitive. If the week-day service of the Union Prayer Book is not adequate, we should revise it. It is far better



for us to come to the Conference and say candidly what we want than to take the Union Prayer Book and reprint portions of it, as some are now doing unauthorized. It is better for the Conference to revise the week-day service authoritatively than to compel some of us to prepare our own Sunday service unauthorized, independently. I hope this motion will prevail.

*Rabbi C. S. Levi*—I know that this technical point was raised last year in the convention. Then we were not ready for the revision of the Union Prayer Book, and the work of the committee was ruled out; but it was understood at that time that there was no harm in making a supplementary service which was not to be a revision of the Union Prayer Book Service. I think it is a compliment to this Conference for a Sunday Service congregation to ask us to prepare a service for them for that day; and if we have reached that dignity, authority and standing without the stamp of approval of the Sunday Service then let us complete a supplementary week-day service which shall go forth with the approval of the Conference and which will be used by the Sunday Service congregations. It proves that we have men of ability who are able to compile services for any and all occasions.

*Rabbi Enelow*—Rabbi Levi is right in his interpretation of the spirit in which certain congregations have authorized their Rabbis to come before the Central Conference with the request for the authorization of a better ritual for week-day services. Rabbi Gries and myself will have to do it, if the conference does not authorize the preparation of a special ritual for Sunday Morning service, but we refrained from doing so in spite of the urgent demands of the congregation, because we wanted this Conference to produce a uniform ritual, and this is the reason that we stand before you and ask you to authorize us to issue and provisionally use this ritual. We have had assurance from several other congregations who have a Sunday service and who are using another ritual that the chances are that they will adopt our ritual if this conference authorizes its publication.

*President Stolz*—The motion before the house is that the five



services as prepared by this committee and explained here, be printed for one year's provisional use, and the amendment is that instead of five services there should be six.

The motion as amended was carried.

Chairman Deutsch read the following Report of the Committee on Contemporaneous History and the recommendations were referred to the Committee on Resolutions:

An occasion like this, reminds one of the pretty little Gheito story, of a Jew, who, having succeeded in becoming the favorite of the governor asked the latter to procure for him the privilege of blowing the Schofar. The favorite of the governor happened not to be the favorite of the congregation, but as they could not well refuse the governor's wish they offered him the right to blow the Schofar on Yom Kippur. The man was dissatisfied and complained to the governor that the recommendation had not had the desired result. "Why," said the governor, "is this not your holiest day?" "Yes," answered the man, "but on this day they give only one blast." "Oh," said the governor, "if I were you and had the Schofar in my hands I would blow as long as it pleases me."

The application is quite clear. Handling the Schofar of contemporaneous history is a great temptation for me; but at the convention of Louisville, two years ago, there was some objection raised to the extension of the work of this committee, and so I am hesitating, although I would, personally, like to review the history of Israel during the period of time, since we met last, in order to present the importance of the work which we have to do, in preaching and teaching.

Even when leaving aside such great events as the earthquake at San Francisco, which had its bearing on the condition of the local Jewish community, we would find any number of facts, which invite us to meditation. Here is, first of all, the separation of Church and State in France, a rupture with tradition dating back to the imperial times, when a reincarnated Alexander attempted to establish the omnipotence of State administration in every branch of activity. This event also, has a great significance for Judaism, as it abolishes the most powerful State's organization in Judaism, known in history. While this is a case of burying the dead, who, properly speaking, never had lived, we have, on the other hand, to record the failure of a national Jewish organization in the United States, and of the general Jewish Conference, held under the impression created by the Russian disaster, at Brussels, Jan. 29. We are evidently not ripe yet, for the realization of Ezekiel's prophecy, predicting the reviving of the dead bones. More in line with practical action to be taken are the events, connected, more or less

directly with the sad condition of our Russian co-religionists. The intended restriction of immigration to the United States, the Alien's Act in England, which broke with the tradition, which made Great Britain an asylum for all who were persecuted, is at all events a very discouraging instance against the belief in the moral progress of humanity, nor is it very hopeful, when the representative of conservatism in the Reichstag, Herr von Kardorff, found no better Christian sentiment suggested by the cruel murder of innocent and helpless beings, than the warning, that the same fate might befall the Jews of Germany, thus following the example of the Catholic politician, Dr. Lueger, who openly warned the Jews of Vienna to be careful in selecting their party in times of election, or else they would meet with the same fate which had befallen their coreligionists in Russia. Even the canton of Luzerne in free Switzerland answered the appeal of the unfortunate Russian Jews to humanity by a restriction on peddling, aimed at them exclusively, surely is not a hopeful sign of the approach of the day, when Israel united with Egypt and Assyria shall be a blessing in the midst of the earth.

Little relief, for the present, at least, is promised by the newly founded Jewish Territorial Organization, no matter how much one may be in sympathy with a movement which would place claims on human rights on the basis of strength instead of on a basis of moral rights. Interesting is, on this occasion, the Utopian attempt of the Spanish Senator, Angel Pulido, to bring back the Spanish exiles to their fatherland after 400 years or more. God knows, but what in the 25th century, some statesman of Russia may go on a mission to the United States, to Canada, or to Argentine, to try the same scheme with those who are now driven from their homes.

This leads us to an interesting small incident: On Rosh Hashanah, for the first time since the expulsion of 1492, services were held in Lecce, Southern Italy; and a congregation was established in Zwickau, Saxony. In both places four centuries or more have elapsed since prayers for the establishment of the Kingdom of Heaven over the whole earth had been heard. Adding to this, that at Nairobi, in British East Africa, the first services were held on last New Year's day, and that at Buenos Ayres and in Capetown new synagogues were built, we may well rejoice in the fulfillment of the prophecy that from the "Rising of the sun to the going down thereof the name of the Lord shall be praised." There are certainly other hopeful signs in the development of the Jewish world during the last year. There is hardly any civilized country, in which the events of the last year, appointments, elections, deaths, etc., do not bring back vividly the prominent part played by the members of Israel's community in the fortunes of the world. That in Russia twelve Jews were returned to the Duma, although their election was due to Jewish vote, and is not even in proportion to their number,



is a reassuring fact. In Italy, where, up to 35 years ago the Ghetto was still a legal institution, the death of Senator Tullo Massarani, the election of Alessandro d'Ancona as mayor of Pisa, and the selection of Luigi Luzatti as Secretary of the Treasury for the sixth time, are certainly proud facts. The elections in England brought sixteen Jewish members into Parliament, a record number. Mr. Herbert M. Samuel entered the Cabinet as Under-secretary, Sir Herbert Stern was raised to the Peerage and Mr. Benjamin L. Cohen to the Knighthood. Of the British Colonies, the Cape Colony has two Jewish mayors, Liberman in Capetown, and Sagar in Kimberley. Western Australia has a Jewish member in its ministry, Mr. Matthew L. Moss. France has four Jewish members in her new Parliament, and, which is especially significant, sees again in the political arena Mr. Joseph Reinach, whose valiant defense of Dreyfus, had cost him his mandate. The death of Mr. Raphael Bischoffsheim removed another member of Parliament from public life, and the promotion of Colonel Francfort to the rank of General, shows that, for the present at least, the effect of the Dreyfus affair has been neutralized. Hungary, where elections to Parliament have been held, shows twenty-two Jewish members elected. It is also significant that the same country, where the Jews up to 1867, were denied political rights, has a Jew as assistant Secretary of Commerce, Mr. Louis Ballai, who had the courage to show his affiliation to Judaism by his participation in a protest meeting against Russian barbarity. Even in Germany, where conditions do not present a very bright aspect, we are reminded of the services done by the Jews to their fatherland on various occasions. Moritz Elstaetter's death removed the only Jew who ever held a place in the cabinet of any of the German States and Mr. Elstaetter had the proud record of having served as Secretary of the Treasury in the Grandduchy of Baden, for over a quarter of a century. The diet of the Grandduchy of Hesse, also sees again a Jewish member, Dr. Fulda. Dr. Solomon Neumann, an enthusiastic Jew, had the satisfaction of receiving an expression of gratitude from his constituents, when he retired from the Berlin Board of Aldermen, after having served continuously for forty-seven years. An encouraging sign is also, that after a number of years, two Jews, without passing an examination in any Christian catechism, were admitted to the high position of Oberlandesgerichtsrath. Little Belgium, with its small Jewish population, lost a distinguished former Senator, George Montefiore Levi, and far-off Sweden has a Jew, the son of a former rabbi, and the descendant of an old rabbinical family, Mr. Henrik Wolf, as assistant Secretary of the Navy, hardly due to the talent inherited from his grandfather, Rabbi Leibush Wolf, a sailor in the sea of Talmud.

If we look over the various fields of activity, in that which makes up the sum of human civilization, we are astonished at the sight which presents itself, marking the participation of the Jews all along these lines. Death has removed from our midst the famous Shakespearian scholar, Albert Cohn,



of Berlin, and Professor Israel Gollancz, one of the most noted Shakespearian scholars of our day, has been called to a chair of English Literature in London. Death further claimed Professor Sigmund Rosenstein of Leyden, the son of a former Berlin Dayyan, who had to leave his native country, because he could not expect to find there an opportunity of turning his ability to practice. At the early age of twenty-eight, E. Landau was made professor of mathematics in Berlin University, and, it may be remarked here, his father, Leopold Landau, is one of the leading gynecologists of the day. Leopold Oser, for many years professor in the medical department of the University of Vienna, was made president of the Health Board of Lower Austria. Louis Phillipson was called to the professorship of dermatology at Palermo. Dr. Louis Wolf of Oregon, joined the Peary Arctic expedition. Even Moscow has quite a remarkable case. To the University which limits the number of Jewish students to 3 per cent, a Jewish lecturer, Dr. Albert Braunstein, was admitted. In the line of art it is worth mentioning that the painters, Solomon J. Solomon and Joseph Israels, were made members of the Royal Academy of England. Ludwig Barnay, the famous actor, accepted, upon the urgent request of the Kaiser, the position of manager at the Royal theatre in Berlin. Adolph von Sonnenthal had the rare privilege of celebrating the completion of his fiftieth year as a member of the Imperial theatre at Vienna, which is perhaps the foremost German stage.

Two American chess players, both of European birth, have died during the last year, S. Lipschuetz of New York, in Hamburg, and Max Judd in St. Louis.

The firm of Aaron Hirsch and Son, of Halberstadt, was able to celebrate the 100th anniversary of its foundation, a fact especially remarkable, as the founder was a pious and learned Jew, and if all facts showing the laudable participation of the Jews in industry and commerce were enumerated, the list would be rather long.

Condensation is absolutely required in enumerating the Jewish philanthropic activities. The death of two members of the house of Rothschild, Baron Alphonse of Paris, and Baron Nathaniel of Vienna, brings back to us the impressive fact, that wealth in the ranks of Judaism was never unmindful of its duty to the unfortunate. It is a poor reward that the Jews of Vienna are earning after Baron Nathaniel de Rothschild bequeathed to the city \$4,000,000. Johanna Simon of Berlin gave 1,000,000 marks for an orphan asylum. Mr. Herschel of Mannheim, 500,000 marks for a public bath. Mr. James Speyer of New York, \$50,000 for the establishment of a Roosevelt chair in Berlin University, and Mr. Lyman G. Bloomingdale of New York, left \$100,000 for charitable purposes. An orphan asylum, established at Kovno, in the midst of the terrible persecutions to which the Jews are subjected, a home for the aged, founded at Munich, a sanitarium for consumptives, founded at Nordrach, are a few instances to show, when con-

nected with the preceding facts, that in every line of human activity, public life, science, philanthropy, etc., the Jew is doing more than his share for the world, and the world pays him with massacres in Russia, with threats of such in Austria and Germany, and with insulting caricatures in the fiction of almost every civilized nation.

Coming now to the actions which this convention is to take on matters of contemporaneous history, we recommend that the conference express its grief at the demise of the following men, who have died since our last meeting: Lev Kupernik, died October 12, 1905, at Kiew. While he had left the faith of his fathers, he remained a loyal defender of the rights of the Jews, as men, and in the trial of the innocent victims of blood accusations, at Kutais, and as adviser of the victims of Kishineff, he has won the gratitude of the Jewish community, which recognized its duty so that even in the orthodox Russian synagogues, memorial services, in his honor, were held. Moses A. Dropsie, who died at Philadelphia, July 8, 1905, has made what is perhaps the largest donation to Jewish learning. It is but fitting that a rabbinical organization honor the memory of a man who has displayed an enthusiasm for Jewish learning, unfortunately so rare in our days.

Leo d'Errera, professor at the University of Brussels, died at an early age, Aug. 1, 1905. The son of a wealthy family, he had a warm heart for the sufferings of the Jews in the lands of oppression, and his pamphlet, which the famous historian, Mommsen, honored with a preface, deserves a tribute of gratitude from every feeling Jew.

An affectionate memory is due to Mr. A. W. C. Grottey, known under his pen name of Carl Joubert, a valiant advocate of the Russian Jews, so much the more remarkable as he was of non-Jewish birth, and had been attracted by the martyrdom of Jewish suffering, and the force of Jewish ethical teachings, to become one of us. It is but just that we devote a tribute of loving remembrance to this true son of Abraham, our father.

Dr. Isaac Dembo passed away at St. Petersburg May 22, 1906. Well equipped as a physician he undertook to defend in the works which he wrote, religious liberty, by refuting attacks on the rite of Shehitah.

A famous Catholic theologian passed away Jan. 15, 1906, in the person of Prof. Gustav Bickell, of Vienna. Born a Protestant, he had converted to Roman Catholicism, and while exhibiting the strong faith of a neophyte, he never forgot the lesson of toleration, and it shall not be forgotten to him, how bravely he withstood the calumnies heaped upon him, by those who could well have been proud of him, and who persecuted him because he defended the Jews against the accusation of Rohling, and his helper, the apostate, Aaron Brimann (Justus).

The Conference expresses its sincere condolence to the families of the following prominent co-religionists:



Joseph Ezekiel, who died at a ripe old age in Bombay, July 1, 1905, was without a doubt, the greatest scholar in the ranks of the B'nai Israel. He has done a great deal for the promotion of their religious literature, he was a noble scion of an almost withered branch of Israel, and he has won immortal fame by bringing home to his people the treasures of Israel's religion.

One of the most famous Assyriologists of the day was taken from us by the death of Julius Oppert, who died at Paris, October 20, 1905. Through his scientific labors he has not only turned the light on Israel's past, but he has participated in all Jewish activities, a fact so much the more valuable, as his religious affiliations rendered it impossible for him to find in his fatherland the proper field for his ingenious work.

On December 8, 1905, one day before the separation of state and church was promulgated in France, Grand Rabbin, Zadoc Kahn, of France, passed away after a protracted illness. Not merely by his prominent position, and by the fact that he was the last one to hold this important office, but also by his work on behalf of Jewish literature, and by his untiring activity for the oppressed, he has earned a lasting place in Jewish history, and a grateful memory amongst all Jews.

Count Heinrich Coudenhove-Kalergi died in the prime of manhood at his castle in Bohemia, May 14, 1906. A professed Catholic, he has won our gratitude by his book on antisemitism in which he did justice to Israel. We lay a wreath of gratitude on the coffin of this "pious one among the nations."

The Jews' College of London, opened November 10, 1855, recently celebrated the fiftieth anniversary of its foundation. This institution has, through some of its graduates, who are laboring amongst us, a claim upon our affection. It further has, through the scientific work of its teachers, greatly advanced the interests of Jewish literature in English-speaking countries. Resolved:

That this conference express its good wishes to this famous institution on this occasion, hoping that it may, in the future, as it has done in the past, go from strength to strength.

On the 3d of March Moritz Steinschneider completed his 90th year. He is beyond any doubt, the greatest scholar in Jewish literature in all its branches. Untiring, for almost 70 years, in his literary activities, he deserves an expression of our most sincere admiration. May he be spared to further see the fruits of his untiring labors.

On the 30th of October, 1906, Simon Wolf will complete his 70th year. It is but fitting, that to a man who has won immortal laurels in the service of American Israel, this conference shall pay a just tribute of gratitude.

On the 2d of February, 1907, Solomon Buber will complete his 80th year. His stupendous work in Jewish literature, and especially in the literature of the Midrash, certainly deserves in the first rank, an acknowledgment from



our midst. I leave it for the executive committee to find the proper method of carrying out these suggestions.

In spite of the all-absorbing interest of the terrible fate of the Russian Jews, we cannot close our eyes to very much needed activities in the interest of our brethren in foreign countries. Twice during the last year, terrible fires have devastated the poor quarters of oriental cities. On June 7, the poor quarters of Haskeui, of Constantinople, was visited by a terrible conflagration, which rendered a number of Jewish families homeless. On Sept. 5, 1905, the same fate befell the Jews of Adrianople, and any one who has visited oriental cities, and has seen the ridiculously inadequate preparations for such an emergency, and has observed the danger arising from the crowded wooden houses in the narrow streets, knows that such occurrences are bound to repeat themselves. The revolution in Southern Arabia, the threatening conditions in Morocco, and the periodic mob violence in Persia, impresses us with the necessity of elevating the intellectual status of our brethren in the far East. The Conference of Algeciras took some Platonic interest in the condition of our co-religionists in this country which, situated at the gates of Europe, presents the most typical aspect of medieval barbarity. It shall not be forgotten to the recently deceased Duke of Almodovar, nor to our own representative, Mr. Henry White, that they, at least, brought the Jewish question before the conference. We cannot close our eyes to the fact that their polite recommendation and their compliments paid to the Sultan can result in no tangible benefit. The redemption of our almost forgotten co-religionists, the Falashas, of Abyssinia, and our brethren in Kai fang Fu, "in the land of the Sinim," have again been brought to our notice by the travels of Mr. Faitlovitch, and by the Society for the Rescue of the Chinese Jews in Shanghai. Your committee refrains from any recommendation, but it would call your attention to these existing facts, with the observation that they could be brought to the knowledge of our communities, and in order to prompt them to support such societies as the Alliance Israélite, which have the interests of these missionary duties in charge. It might further be especially appropriate to arouse the interest in the institutions of Jerusalem, which has, of late, become the goal of Jewish immigration from countries of oppression, especially from Arabia and Persia. Perhaps an American Society, supporting the interest of these institutions, would be exceedingly appropriate.

In pointing to these things in foreign lands, we must not forget the noble and benevolent institutions for domestic charity, of which American Israel has a full right to be proud, and in this connection it is proper to mention the Hungarian painter, Alexander Bihary, who, while in a dying condition, was baptized in a Jewish hospital by a Roman Catholic priest at the request of his Catholic wife. It is unlikely that in this, our free country, proselyting zeal would go such a distance. Still, it shows, that even here, Jewish pa-

tients have every reason for avoiding hospitals, conducted by ecclesiastic organizations.

The death of Henry Harland, March 19, 1906, carries with it an important suggestion. Harland, who in his novels, presented American Jewish life, shows a very hostile bias. Not only that he presents the social life of the Jews in a very unsympathetic aspect, but he attempted to present their religious ideas in a manner which shows, not only hostility, but ignorance, also. Needless to say to this assembly, no American rabbi, and for that matter, no European rabbi, ever preached as Harland's rabbi, in the "Yoke of the Torah," does, that the seed of the gentiles is accursed. In this connection, we might mention the work of a man, who is an outspoken opponent of antisemitism, and was an advocate of the innocence of Captain Dreyfus. I am speaking of Anatole France. This brilliant author, who, in his "*L'histoire Contemporaine*," attacks the basic theories of anti-Semitism, presents his Jewish characters, as the prefect Worms Clavelin, or the Baroness de Bonmont, in a way, which must appear to everybody as a justification of anti-Semitism. So, in his recent novel, "*Sur la Pierre Blanche*," which is a bitter attack on Christianity, culminating in the statement, that the so-called triumph of Christianity, is the triumph of Judaism. Still, Judaism fares no better, and it is a small consolation to us when France puts into the mouth of an Italian peasant girl, the prayer: Holy Mother of God, You who have conceived without sin, grant me the grace to sin without conceiving. At the same time, he lets his favorite character say that Judaism is not the bond which unites human beings, but rather the severance of this bond. A very popular German author, Joseph Lauffs, has, in his interesting novel, "*Maria Verwahren*," a most impossible Jewish character, a Jewish merchant living in the city on the lower Rhine, whose son attends the gymnasium, wears Peot, and speaks a most impossible Yiddish, and the most remarkable thing is that there is evidently no desire on the part of the author to cater to anti-Semitic prejudices. An Italian novelist, Antonio Gazzarro, whose novel, "*Il Santo*," obtained the valuable distinction of being placed on the index, has in his novel a Jewish character, a student, who becomes an enthusiastic supporter of reformed Catholicism, and who is evidently presented by the author with the desire of showing that even a Jew is a better Christian than the average Italian student of Italian parentage. Most of these facts, intentionally selected from the literatures of the most important languages, impress us with the necessity of encouraging and supporting Jewish fiction, which, while not obtrusively apologetic, should do justice to the Jew, and work an effective propaganda for Jewish ideals.

The terrible experiences which our oppressed brethren in Russia had to undergo, appeal, not only to every Jew, but to every human being. Unfortunately this body can do very little for the relief of the sufferers, outside of what is done by its individual members, in stirring up the feelings of their

congregations. If, however, it were to take a decided stand against any proposed restriction of the immigration laws, which would close to the victims of a religious persecution the gates of this country which, from the earliest days of its history, has been a haven of refuge for all victims of tyranny, it would do its duty to Israel and this country.

Let us unite in prayer, as have done our ancestors in the terrible days of the Crusades, which have such a striking and disheartening resemblance to these occurrences of the Twentieth century.

G. DEUTSCH,  
MAX SCHLOESSINGER,  
Committee.

Chairman Margolis read the following Majority and Minority Reports of the Committee on Jewish Quarterly:

MAJORITY REPORT.

*To the C. C. A. R.:*

Your Committee appointed at the Cleveland Conference to consider the advisability of the publication of a Jewish Quarterly Review by the Conference begs leave to report:

1. It is the opinion of the majority of your Committee that the Jewish Quarterly Review of London is ample for all the purposes of American Jewish Scholars. Contributions from America are welcomed and articles from a number of members of this Conference as well as from others have appeared in that publication from time to time.

It is undesirable and inadvisable to create a Quarterly parallel to the English publication.

2. We believe, however, that it is highly desirable as well as practicable that the Conference publish a popular monthly magazine containing articles of interest to the lay reader, a review of Jewish news and of Jewish periodicals, together with appropriate illustrations, this publication to serve as the organ of the Conference, giving summaries of its annual meetings as well as of the meetings of its various Committees and news concerning the activity of its members, but by no means to take the place of the Year Book.

3. With respect to the letter of Mr. Cowen submitted to us by the Executive Committee offering the editorial assumption by the Committee of the Menorah Magazine owned by him, it is our opinion that a committee be appointed by the Conference to enter into negotiation with the gentleman and to report to the Executive Committee as to the advisability of availing ourselves of the opportunity to use a well-established magazine for the purposes outlined in the second paragraph of this report.

MAX L. MARGOLIS,  
M. LEFKOWITZ,  
J. MIELZINER.



## MINORITY REPORT.

I beg to state as member of the committee that the establishment of a Jewish Quarterly Review by the Conference, as a receptacle of the results of Jewish scientific research attained by the members of this united body of American Rabbis, is most desirable and the conditions for its creation were at no previous time more auspicious. It is my sincere, solid opinion, that we American Rabbis have competent scholars enough to supply such a periodical with all the materials necessary to fill up the space customarily occupied by publications of this kind. Nay, I maintain that the scholarly attainments of the majority of our Rabbis would in themselves justify the issuance of such a periodical four times a year. On the business question of this problematic venture, I forbear to pronounce.

DR. ISAAC SCHWAB.

In addition to the above opinion, I state that a recent proposition of merging our long cherished object into the actual existence of Cowen's publication, the *Menorah*, having been made to the president of the Conference, Dr. Stolz, I would recommend, in case that the Conference's judgment on the independent publication of a Jewish scientific periodical of our own should be positively unfavorable, to enter into negotiations with Mr. Cowen towards achieving at least part, if not all, of the high objects put before our body for deliberation and action.

*Rabbi Philipson*—I move that the first recommendation of the majority report be accepted. Carried.

*Rabbi Philipson*—I move that the second part regarding the establishment of a monthly magazine be referred to the Executive Committee.

*Prof. Deutsch*—I am positively against it, because we can never make a success of it. Although I am in sympathy with the desire of this Conference to have an official organ of some sort, I do not believe it should be a monthly magazine. The year book does not answer all purposes. It might be feasible for the Conference to issue an annual of a scientific character, and I would offer as a substitute for the second paragraph that the Executive Committee consider the advisability of issuing a scientific annual.

*Prof. Margolis*—If the Conference is inclined to venture upon such an undertaking, I consider the publication of a monthly magazine exceedingly advisable. We need some organ to give us fiction, scientific articles, the Jewish news of the times, and especially bibliographical articles, etc., and it is for this Conference to decide

whether such a popular magazine is feasible and can be financed.

*Rabbi Schwab*—I am of the most intense conviction that we are entirely competent and have the material to publish a magazine, and that it would be in no way a rivalry, and in no way an infraction of anyone's right to publish a periodical of this kind. We have had the Hebrew Review, as you will all remember. I am positive that we have more men capable of writing Jewish scientific articles, long and short, than we had at that time. We can only add to the reputation of our Rabbis by venturing upon this enterprise. I offer my services with all my heart, such as they are, and there are scores of others who would contribute articles which would reflect credit and honor upon the American Rabbis and upon American Judaism.

*President Stolz*—The amendment is before you that the Executive Committee consider the advisability of publishing a scientific annual. (Lost.)

*President Stolz*—This action annuls the third part of the majority report as well as the minority report.

The report of the Committee on Synod is now in order.

*Rabbi Philipson*—The first half of the President's message deals with this question, and it was referred to the Committee on Synod. The majority of the committee declared themselves in remarkable accord with the recommendations of the president; but as there are two reports, I will first read the majority and then the minority report.

#### MAJORITY REPORT OF THE COMMITTEE ON SYNOD.

*To the President and Members of the Central Conference of American Rabbis.*

The Committee on Synod appointed by the Executive Committee in accordance with the resolution adopted at the Cleveland Conference last year held three meetings, one in Cincinnati on December 11th, a second in Chicago on January 8th, and a third in Cincinnati on January 29th. After full deliberation and discussion the members of the Committee present agreed upon the following report:

#### PREAMBLE.

It is becoming more and more evident that a central Jewish organization is needed in America.

Questions of a religious and of a communal character in which all Jews



have a common interest continually present themselves and should be considered and pronounced upon by a body whose constituents represent all shades of Jewish opinion.

Contingencies, likewise, arise from time to time, both here and abroad, which should be met by prompt and united action on the part of a representative body of recognized standing.

An assembly consisting of Rabbis and of delegates from the people is an historic and traditional institution in Israel.

#### *NAME.*

The Central Jewish Assembly of America.

#### *SCOPE.*

The assembly is to be a deliberative body which by the authority of its Jewish learning, practical wisdom and devotion to the cause of Israel shall represent and guide Jewish public opinion.

It shall pronounce upon questions agitating the Jewish mind and shall be an influence for harmony in Jewish religious practice; it shall not be an ecclesiastical court with disciplinary power to dictate to the individual conscience, to interfere with freedom of either belief or conduct, or to restrict congregational autonomy.

The Assembly shall serve as the representative of American Jewry in its dealings with the outside world.

Further deliberations of the Committee touching the constitution of this Assembly and the method of election of the members to the same, were interrupted by the action of the men who sent out fifty invitations to a conference to be held in New York City on February 3d and 4th for the purpose of consulting as to the advisability of the formation of a General committee to devise a plan and basis for an organization of American Jews and to consider the ways and means of effecting its purposes and objects.

As this proposed organization, promised to be much like the Assembly which your committee had in mind, it was thought best to defer further consideration of the subject by your Committee until after the New York meeting had taken place. Four members of your Committee attended the first New York conference.

At this meeting in New York a resolution was adopted to the effect that the formation of a general Jewish Committee in the United States was desirable. Under another name this was what your Committee had contemplated when it planned the organization of the Central Jewish Assembly.

This meeting further resolved to appoint a Committee of Seven to work out a plan for the formation of a Central Organization. A second meeting was held in New York on May 19, to receive a report of this Committee of Seven of which your Chairman of the Committee on Synod was a member.

This and other attempts made during the past year to create a representa-



tive organization in accordance with the idea advocated by us show most clearly the urgent need for its formation.

We therefore recommend:

1. That the Central Conference express its formal approval of the above mentioned preamble and scope.

2. That the campaign of education be continued in the Jewish press and pulpit for the purpose of awakening public opinion and sentiment in favor of the creation of this organization whose primary purpose shall be the promotion of the cause of Judaism and for the recognition of the principle that the synagogue is the basic institution of Judaism and the congregation its unit of representation.

Respectfully submitted,

DAVID PHILIPSON, *Chairman*,  
DR. K. KOHLER,  
H. G. ENELOW,  
MAX MARGOLIS,  
JOS. KRAUSKOPF,  
CHARLES S. LEVI.

#### MINORITY REPORT OF THE COMMITTEE ON SYNOD.

While in full accord with the recommendation which looks to a formation of a general Jewish organization for communal purposes, the undersigned considers the coupling of communal and religious aims as so prejudicial to the cause of the proposed organization that it will render it impossible. He therefore recommends that the word "religious" be stricken out, especially inasmuch as the Conference as such serves already the purpose of a body, acting with advisory power, and inasmuch as a body vested with judicial powers is not contemplated.

G. DEUTSCH.

*Prof. Deutsch*—This is a very serious question, and we ought to give it all possible attention. The objection which I had to the original committee report was the coupling of the communal and the religious aims in the proposed organization. We wish a union of religious forces, but I do not wish it to be the result of dictation, for such a union would be of little influence, and whatever influence it would yield would not be a source of blessing.

There is another serious objection. We might just as well be frank about it. There is one faction in American Jewry which will oppose everything emanating from our Conference, because they begrudge us whatever confidence we have gained by the seventeen years of our work.

Daily experience teaches us further, that in countries, and in churches, where there is an old church government, upheld by the state, the tendency is to break loose from it. We Jews have no such tradition, no government to back our decisions, and any attempt in this direction is bound to appear Quixotic.

I further deny the historic basis of such an organization. The synod was always an ideal of the progressive elements in Judaism since the eighteenth century. The desire for a synod, and historic ignorance made of it a fact, but in reality the ancient synod was merely a Supreme Court, not a body, with legislative power in matters of faith and conduct, in the way in which the church councils were constituted.

But I lay little stress on this fact, because the historic side is of subordinate import. The main point is that Judaism has no hierarchical organization, and it is rather late in the day to create it now. On the other hand, we are endangering the good which we might do by assisting in the creation of a central organization, which would propagate the material, political, educational, and strictly scientific purposes of Judaism, always leaving aside anything, which would be apt to create religious friction.

*Rabbi Philipson*—Your committee has worked out the preamble and scope of the Jewish Assembly of America as contained in the majority report. I want to impress upon you the very serious issue which is now before us. We are a body of Rabbis. We represent the religious side of Judaism. Can we go before the world objecting to the creation of a body for the promotion of the cause of Judaism? If we are not simply Jews by race or Jews by nationality, then provide for the formation of an organization which is to declare that the synagogue is the basis of Judaism and the congregation its unit of representation. If we are Jews by religion, a fact for which this Conference stands, we dare not vote down a declaration of this kind. What is the use of further argument on this question? The whole excitement last year turned on the word "Synod." The term seems to be confusing. There is no idea of coercing the individual conscience, but I think there is such a thing as the combination of the great ideas of individualism which is the



basis of our reform, and is contemplated by the majority of your committee. Dr. Deutsch is afraid of the religious questions. I cannot understand his position. There are sufficient questions of a religious tenor that affect the very life of Judaism of this country which can, should and must come before an association of this kind; not questions necessarily dividing the Orthodox from the Reformer, but questions affecting the welfare of Jewry in this country; questions affecting the religious life of the rising generation, of the emigrants, and whom not.

*Rabbi Schwab*—I really believe that while the position of Brother Philipson is a correct one, still he seems to have in some manner blended the objects which should by all means be held distinct and separate. If we as a conference dare not represent and exert a commanding and deciding religious authority, how much less can that larger body coming from the whole people, presume to decide on any religious question? If we ourselves have refused constantly to represent a commanding authority, and insist that we shall only be deliberative and nothing else, how much less can the larger body composed also of lay people outnumbering, perhaps, the Rabbis, be invested with authority to decide any doctrinal or ritualistic, or both questions?

*Rabbi Newfield*—All that the majority report asks us to do is to educate our congregations to realize that we need some central Jewish body to represent us before the outside world. I can see no possible harm in having this, but I do not quite see how Brother Philipson expects to unite all shades of religious opinion in this Central Jewish Assembly. I admit that I am in favor of working toward that if we can do it.

*Rabbi Wise*—The question is not so much whether we will establish a Synod or Central Jewish Assembly, but it seems to me rather that we are allowing a golden opportunity to slip by which will be taken up by the laymen who will invite us to assist, and when we decline their invitation will proceed along the lines they choose whether we like it or not, and organize a certain body which will have a force which we ought to have ourselves. The Rabbi is the whole authority not only on religious matters but on other



affairs of the community. He holds an important place with his people, and if he does not do his duty the leadership by the people must and will come.

*Rabbi Gries*—I am opposed to both the majority and minority reports and offer the following substitute:

1. Resolved that it be the sense of this Conference that a representative Jewish Committee be established.

2. That this Conference urgently invite the National Jewish Religious and Philanthropic Organizations each to appoint five delegates, authorized to consider, formulate, and to put into execution plans for the establishment of a representative basis of an American Jewish Committee.

3. That this Conference elect three members, who together with the President and Vice-President shall constitute its delegates.

4. That these delegates extend the invitation in the name of the Conference, and when in their judgment, sufficient acceptances shall have been received and sufficient delegates, properly accredited, shall have been appointed, they shall make the proper call.

5. That until the next session of this Conference these delegates be empowered to act as representatives of the Conference in all matters affecting Jewish interests at home and abroad.

*Rabbi Guttmacher*—I believe in centralization. We all believe that union would be a benefit to Judaism, but we must have a common basis to stand upon. We know full well, and the result of the effort that has been made in New York shows conclusively, that American Jewry can never come together upon a communal basis. We also know, that we cannot meet upon a religious basis; then why not combine both the communal and the religious? The Rabbi is the religious leader in the community in which he works; he is at the same time a communal leader. This body to my mind is the best and ablest exponent of American Judaism for it is in touch with all the interests within American Judaism. Our conference ought to have the leading voice in bringing about the union of all forces that are working in behalf of the Jew and Judaism. Therefore, I am heartily in favor of the plan suggested by Rabbi Gries.

*Rabbi Schulman*—I do not want an organization to be encouraged by this Conference which has a horror of the word "religion." I think however that I can still believe in "the promotion of the cause of Judaism," even if I have my doubts as to whether the particular phraseology of the majority report is valuable for us who represent Reform Judaism in this country. What is involved in this? We are now confronted with a situation which attempts to harmonize two distinct movements in America.

There was a movement in this Conference some years ago to find for itself some central power that would with authority deal with what is called the anarchy of individualism. Men trained in Reform Judaism, men who love the principles of individualism would not hear of this and I agree with these men. In the meantime, another movement in American Judaism grew up, and this movement said, that "somehow or other we must find for ourselves an agency that will represent us to the world." That was a movement, which strictly speaking, was inspired by an altogether different motive. It arose because of the desire to have effective Jewish representation in this country, in the face of Jewish massacres in Russia. Many seemed to feel that if any one wanted to speak in such an emergency they needed some assembly or committee to speak for them. Now, therefore, the clamor for union came from organizations and from all sides. We are today in the position in which the majority report put us as a result of this clamor. I therefore do not oppose the majority report because it would not give deserved superiority to one or another organization; I have no particular desire to emphasize the glory of this or that organization, but I do object to the wording of the preamble. I agree with the majority report that, whatever the object or purpose of union may be, the method of organization must acknowledge the religious idea. America will not tolerate any other basis of union than the synagogue.

You can make a strictly orthodox Jew understand that, whether his boys go to the dogs religiously by way of indifference or by some other way, it is all the same. You can make him understand what promotion of the religious idea means, even if your interpretation differs from his. Therefore when we unite we must not



let mere union speak for us; we must let only people who have an interest in the Jewish religion as such speak for us. But while holding with the majority report here, I believe that there is one phrase which should be changed. I think that instead of saying "harmony of religious interests," which is very indefinite, we should say in adopting this clause, "mutual respect of differing religious convictions."

I therefore submit the following amendment to the majority report:

"It shall be a power making for mutual respect of differing convictions on religious questions, and at the same time shall use its influence to promote the religious life, whatever form this religious life may take in various congregations."

*Professor Margolis*—The reasons on the part of those who object to the creation of such a body are, roughly speaking, the following: First, the desire to maintain individualism on the part of a great many, and second, sectarianism,—a feeling which although not expressed in so many words is still there, namely, the determination on the part of both factions in Jewry to keep aloof from each other.

Then again the race sentiment enters in. Those who object to the creation of a religious body maintain that the Jew is a Jew by race, and therefore that organization should proceed along racial lines. Then there are quite a number of persons, and they are among the aristocrats, who believe that Judaism is a dying cause. They would remain faithful to the Jewish cause as long as it exists, but are only too glad to get rid of it, and the sooner the better. They do not like to parade before the world as Jews. They cannot help themselves, and they know that the world respects their making common cause with their weaker brethren, but they do not want a religious organization to emphasize the social difference that stands between them and their neighbors.

Dr. Philipson has explained a great deal of the majority report; still there is a little left to set clearly before you. There are two sides, one dealing with the scope, and the other with the method of election. I think they have been confused by previous speakers.



In the question as to the method of election we emphasize the religious character of the assembly to be created and in doing so we take it that the synagog must be the basis of representation. That concerns the method of election. Dr. Philipson knows that when the committee of seven appointed by the New York Conference worked out a plan of election, it was substantially the same one we had worked out in the Synod committee.

Now it is maintained that it is impossible to create harmony between the two wings of Judaism. The President in his message has pointed out a great many questions which are of vital interest, and which could well be discussed by such a body without interfering with the principles on which they differ.

*Rabbi Grossmann*—The agitation for a Synod is like the beating the air in illusions. Nobody wants a Synod except those who are loud in urging it. The Synod has no function in American Judaism. Its conception is foreign and it has no point, either in the logic or in the object of our American Jewish life. It is said we need representation. But our best representative is the justice of our cause. Too much talk bungles it. It is urged we require impressive representatives on occasions of emergency. But cases of emergency, such as the Jews of Europe face, do not occur here. And they never will; so much I trust the American people and American law. It is a poor compliment to the conscience of the American people to stir distrust. We do not require a Jewish Committee at Washington to lobby for us. The laws of this country protect us adequately and the moral influence America exerts in the world is assured for us as much as for anyone else. Anyway, it is not necessary to re-construct our American Judaism just for the sake of cavalier-intercession in Europe once in a while. The Jews of Europe will attain to emancipation by the merit of their cause, by self-made effort, and never through mere patronage. This much is certain, anyway, the President of the United States intercedes on behalf of the Jews only when he is safe in doing it, when he has the backing of the conscience of the American people and not of a "Committee". Again, the Jewish communities in this country have issues just now, which they must meet. We cannot afford to run

after illusions, least of all, after the illusion of a Synod which is Christian in spirit, Christian in origin, and Christian in history. Let Christian denominations trust their life and their progress to committees, representatives, synods and such;—we believe in every single Jew, in the free, unhampered Jew, whose fibres in body and in soul are impregnated by sane and healthy life, by our fine tradition.

I move the following amendment: While we are in favor of union of action in American Israel, on occasions of emergency, we declare the formation of any organization through this Conference is impracticable and inadvisable.

*Rabbi Morgenstern*—When the Synod question first came before this body, the chief reason advanced for it was to deliberate on religious questions, but it has come up in a new form today. The chief object is to further communal interests, as it seems. I wish to warn you, in the first place, that the two questions do not go together. You cannot carry a weight on both shoulders and juggle with your arms at the same time, as you seem to wish to do in this matter. When the question of a Synod came up in Germany, many people tried to make it a body for religious discussion; they were inclined to be dogmatic. The moment you say that it is an organization to deliberate on religion, then you are bound to be dogmatic. It is a beautiful dream of Reform Judaism that all unite in religious matters, but for the present at least, a dream and no more.

*Rabbi Deinard*—I believe that it is time to come back to the two reports and to overlook all of the other suggestions and recommendations and resolutions that have been brought in. I am in favor of the minority report, that if any unification of forces is to be brought about it should be more communal, or if you please, more national, and work for the social and political betterment of the condition of the Jews the world over. I fear that no Synod is possible; no Assembly is possible. Suppose that you should organize what you call a Synod. When you legislate who will mind you, who will carry out your decisions, or enforce your legislation, or be guided or directed by it? The very ones who are in favor

of it, of making dogmas and creeds, would be the first ones to do as they pleased.

*Rabbi Kohler*—In principle, the idea of a Synod, according to the original interpretation of the term, has been given up by all of us. None of us wants a Synod in the sense in which it was proposed by some members of the Committee in previous years. The present report is, therefore, in my opinion, a sort of compromise, and I for one am willing to enter further into a compromise; so as to have the majority report embody the idea suggested by Dr. Schulman. On one thing, however, I by all means insist, and that is that the Synagog as the basic principle of the organization of a central body of Jews in America be emphasized in the projected Union of Jewish representatives. Nor, in fact, has the expression, "Religious Harmony" in the majority report ever been meant to imply that Congregations of radically different principles should surrender their principles or religious independence for the sake of harmony. I am sorry that Dr. Deutsch brought in, at the last moment, his minority report which gives the majority report a biased meaning as if some sort of ecclesiastical rule was intended, and makes the whole report accordingly purposeless. If you strike out the word religion in the report, the whole organization has no foundation and no object any longer, unless you give it that pure, philanthropic character as proposed by Rabbi Gries.

*Rabbi Rappaport*—We are all agreed that there is need of some central body to answer questions that come before American Israel. If I am not mistaken the gentleman who signed the minority report has been opposed to a Synod under whatever name, but he has come over now. He made a compromise and says that he is ready for a Communal-Synod. There is need for a Synod. Let's face the question today. We are here to define religious and communal questions. I am not afraid of heresy trials, though there be heresy hunters. This is against the very spirit of Reform Judaism. I am in favor of the majority report.

*Rabbi Sale*—If there is anything that we have to complain of, it is that we have too many organizations in this country that are clamoring for special recognition. We know very well that at the



time of the first attack on our brethren in Russia some gentlemen who stood high in the council of the order B'nai B'rith went to Washington, to decide what was to be done in that emergency. We have no cause to complain, for these gentlemen were Jews long before they were members of the B'nai B'rith, but they did not wait until they were authorized to speak for their brethren. What we want is to unite, if we can, the existing bodies in one central body, as Brother Gries has said. If the call for such a central body emanates from the Central Conference, we desire it to be generally understood that what we want is unity of action in all matters that pertain to the well-being of the Jew.

We should leave the Jew in good hands. You know that before the existence of the Central Conference of American Rabbis the congregation took care of these interests, and the congregation is the religious center today, but it does not follow, therefore, that because we represent our congregation when we are at home we act in behalf of our congregations when we come here. Both the majority and the minority report should be dispensed with. What we want is to have the gentlemen in the East understand that their interests and ours are the same, and that what affects them affects us. I am in favor of the proposition which has come before us from Brother Gries. Let us send out the call, but do not forget, gentlemen, when we do this we are not desirous of getting ahead of them, but of standing alongside of them in whatever can be done.

*Rabbi Enelow*—We are all anxious to advance the common interests of Israel and aid the cause of Judaism in our country and abroad. A great many who were formerly opposed to a central organization in any form have now come to realize that we need an organization. The opposition to it is no longer on principle. One gentleman who only last year spoke in the most strenuous terms in opposition to the whole scheme of a Central Assembly, this afternoon committed himself to this cause and advocated the majority report. What is before us at this moment? The majority report, the minority report, and Brother Gries's substitute; as also the suggestion of Brother Schulman in regard to changing a certain phrase in the majority report.

The substitute suggested by Rabbi Gries no doubt has its merits. The trouble, however, is that it is not feasible and does not present a permanently workable proposition. What it really advocates is the creation of another committee which may be efficient for a short time, but which is likely to get into trouble very soon by some organizations being excluded from representation on it. Those organizations would then no doubt proceed to form new committees and there would be no end to the process of constant creations of representative committees. The trouble is that a committee of this character would have no permanent basis and standard of representation. It is such a permanent basis and standard of representation that we need before proceeding to call into life a central assembly. And this is where the connection between the words "religious" and "communal" comes in, that coupling of the two words which has troubled so many members of the Conference.

Let me recall to you for a moment one of the things that became manifest at the meeting of the conference held in New York last winter. It was apparent at the very outset that nothing could come of it, because there seemed to be no unanimity of opinion amongst the participants as to what Judaism really stood for and as to what a representative organization of Jews would do or would have to do. It was on this rock of radical differences of opinion that the whole conference really went to pieces.

We can have no permanently efficient organization unless its basis of constitution and representation is laid down first of all, and laid down rightly. This is where the vital connection between the words religious and communal comes in for us. The only unshakable and universal foundation for a Jewish Central body is the religious. There is no Jewish problem that does not spring from our religious isolation and fidelity. Remove the word religious from the equation of Jewish life, and all our problems, both here and abroad, will disappear in a generation or two. All our economic and political difficulties and sufferings spring from the fact that we are determined, and our brethren are determined, to remain loyal to the Jewish religion. That is why, if we are to have a central assembly at all, it must be clearly stated that the basis on which we are organized is our religious separateness and our



religious solidarity. Nor is the spectacle of Russian martyrdom the only one responsible for our need of a central body. Right here, in this country, questions arise over and over again that cry for united and representative action. We cannot expect our brethren in Russia to keep on being massacred for the sake of preserving among us the sense of Jewish unity. We should have a central body to take care of all those Jewish interests, with which the Jews, as one of the great religious communities of this country, are concerned. And of such interests there are many. At present we seek to meet them in a sporadic and altogether inadequate manner. It befits us, however, to have a systematic organization in order to cope with them in a dignified and successful way.

*Rabbi Schanfarber*—Here you have a Central Conference of American Rabbis discussing the advisability of forming an assembly, and see into what a stir you are thrown by the consideration of that question. We want to establish a Central Assembly bringing up questions which touch the very life of Judaism, and what will be the result when you come together for the discussion of these questions? Worse anarchy than the individualism which we complain of.

Some of the previous speakers have led us into a secret in reference to the meeting held in New York. They told us that in that body there were certain laymen who laughed at religious questions, and here you want to let these men who are simply race-Jews, charity-Jews, working along charity lines; you want to let them into the Central Assembly and decide your religious questions for you! Is that the kind of men you want? If that is the kind of men that you want to legislate for you then the result can easily be surmised.

*Rabbi Friedman*—I am opposed to all of the plans which have been suggested here this afternoon as being unfeasible and impractical. We know today that the trouble is that we are over-organized. We have more communal organizations all over the country than we require. What is the need of a new institution now? We are always talking about the religious basis of this organization. As a matter of fact the gentlemen who have made



the eloquent remarks for the religious basis have put it on a tribal basis. What is the religious basis? We have a common religious conviction, but we cannot see it, and it has been stated this afternoon that the incident of birth has given us a common ideal which we all feel impelled to follow. If the Central Conference of Rabbis is not representative of the American Jewry, whose fault is it? They have not been active enough, they have not taken the lead in communal matters. I think the Central Conference is representative enough to meet any great emergencies which may confront us.

I am totally opposed to the forming of any more institutions foisting another organization upon the American Jewry.

*Rabbi C. S. Levi*—It has been said in the course of the afternoon that there are two cross currents of ideas and that an attempt is being made to have both combined in the institution of an Assembly. To the mind that has not been in touch with the development of the organization of this Central Assembly which was in its earlier stages called a Synod, the fact perhaps is not recognized that at the time the Synod was to be organized the accentuation of the organization was laid on the religious necessity of a harmonious relation of the various elements in American Jewry. Since that time, however, a great crisis has arisen which has deflected our minds from the religious side to the communal side, so that we emphasize today in the organization of this Central Assembly the communal side. But, as I said before, underlying all is the theoretical basis that it is neither purely religious nor purely secular. In Judaism there is no such thing as purely spiritual and material; all life is the outcome of religion which has made us persist, and has demonstrated that we are a deathless nation.

*Rabbi Schanfarber*—I move that the question of the organization of a Central Assembly be tabled, and be taken up as the first business tomorrow morning. The motion was carried.

Adjourned.

WEDNESDAY MORNING, JULY 4, 1906.

Rabbi Wolsey opened the meeting with prayer.

Dr. Felsenthal's acknowledgment of greetings was read.

Chairman Franklin read the following Report of the Committee on Social and Religious Union:

*To the Officers and Members of the C. C. A. R., Indianapolis, Indiana:*

BRETHREN: Your committee on Social Union, appointed in accordance with a resolution passed by the last Conference (Year Book p. 159), begs leave to report as follows:

The work of this committee during the past year has been in large measure statistical, consisting mainly in gathering data as to the activities carried on by the various congregations with the purpose of bringing into closer touch with one another the Rabbi and members of his congregation and the members with one another. To this end your committee prepared and sent to every member of the Conference a "Questionnaire" dealing not only with matters that would naturally fall under the direct supervision of this Committee, but as well with related Congregational activities. To this "Questionnaire" we have received replies from perhaps one-third of our members, and upon these we have based our conclusions and recommendations.

By way of introduction it should perhaps be made clear that while as the official title of this Committee implies, it is within its province to suggest and plan ways and means whereby the synagog may become a social as well as a religious center, its prime object is not to emphasize the social side of congregational life except in so far as the social functions recommended by it may be used as a lever to intensify the religious life of the community.

That the religious life has been quickened in the congregations that have introduced work along the lines suggested by this Committee in its last report is made apparent by at least a large majority of the responses received to the questions submitted to our members.

We append hereto a list of the congregations that, having introduced work of this character, have found it effective in stimulating the religious life of the people. It is to us a most encouraging sign that while in many instances our colleagues show considerable hesitancy in asserting that the social reunions held under congregational auspices have appreciably bettered the social relations of the members, they are agreed that these same gatherings

have actually succeeded most splendidly in arousing a keener religious interest on the part of practically all the people. They have brought people to the synagog for the purpose of entertainment, but they have held them there for worship and practical Jewish work. They have led to the establishment in many places of Bible classes, clubs for the study of Jewish history and literature, Women's Auxiliary societies and in a few instances Men's Study clubs. So the very thing that was originally hoped for by the advocates of this work is being accomplished. The social endeavor is a means to an end. The end is the awakening of a keener interest in the religious work of the congregation.

In view of this fact your Committee feels justified in reiterating all its recommendations of last year and urging besides that literature bearing upon this subject be prepared and sent during the holiday season if possible, to the rabbis comprising the Conference and to the officers of their respective congregations.

Moreover we recommend to your respectful consideration the following:

(a) That the scope of this Committee be enlarged so as to give it authority to deal with all those phases of congregational activity, outside the pulpit and Sabbath school, which may tend to bring the members and the minister of the congregation into closer fellowship and that in a general way are prepared to make the synagog a center for social and educational work.

(b) That in view of the fact that a great many of the rabbis of congregations in the smaller communities report that a course of lectures on Jewish subjects by some one other than the local rabbi would be of inestimable benefit to the religious life of their various communities, that this Conference consider ways and means of instituting a Lecture Bureau Department, whose duty it shall be to arrange for congregations desiring same, courses of lectures on Jewish subjects, same to be furnished at a minimum of cost to Jewish congregations.

(c) That the members of this Conference be urged to foster in their various communities a sentiment that shall make congregational affiliation as nearly as possible a "sine qua non" for all our co-religionists, but especially for those who seek to stand in the eyes of the community as representative Jews; and further, that our members be impressed with the necessity of making the synagog a force central to Jewish life.

All of which is respectfully submitted,

LEO M. FRANKLIN,  
HENRY BERKOWITZ,  
MOSES J. GRIES,  
The Committee.



## APPENDIX TO SOCIAL UNION REPORT.

The following congregations report that they have introduced work along the lines indicated by this Committee, with helpful results, viz:

Ahawath Achim, Lafayette, Ind.

Bnai Israel, Galveston, Texas.

Emanuel, Dallas, Texas.

Anshai Emeth, Peoria, Ill.

Emanuel, Grand Rapids, Mich.

Israel, Harlem, N. Y.

Emanuel, Kingston, N. Y.

Israel, Paducah, Ky.

Rodeph Shalom, Philadelphia.

Isaiah, Chicago.

Beth El, Detroit.

Israel, Terre Haute, Ind.

Sons of Israel and David, Providence, R. I.

This, it should be added, by no means exhausts the list of congregations whose activities include those sponsored by this Committee, but in many instances they are carried on by the Council of Jewish Women and other kindred organizations. Indeed the replies received to the Questionnaire of this Committee indicate that some work of this character is being carried on in almost every community.

The report was taken up *seriatim*.

Recommendation I adopted.

Recommendation II.

*Rabbi Philipson*—I think recommendation two is excellent. In Germany there is a lecture bureau for the history of Judaism which has proved very successful, and those who receive the *Jahrbuch für Jüdische Geschichte und Litteratur* will have noticed a list of the lectures in the last twenty or thirty pages. I move the adoption of this recommendation, and would suggest that the committee be empowered to work out a similar plan. Carried.

Recommendation III.

*Rabbi Schwab*—While I approve of the sentiment so far as the interests of religion and the higher relations of the Rabbis are concerned, nevertheless I think it inadvisable to start forth with an expression avowing a distinction between the ordinary and the representative Jew. We all are Jews, and we have no aristocracy except that of virtue, merit; and consequently this demonstrative

expression that there is such an aristocracy is inexpedient in my view. The idea could be expressed or suggested without that strong demonstrative expression; and, therefore, I move that it be modified in some manner. On the whole, however, it is highly commendable.

Carried.

The report was adopted as a whole.

Chairman David Lefkowitz read the following Report of the Committee on Church and State:

*To The President and Members of The Central Conference of American Rabbis.*

Your committee on the Relation of Church and State begs leave to report as follows:

Last year a committee on Sectarianism presented its report to the Conference at Cleveland. The recommendations made, the plan adopted and the material collected, were heartily approved; and the pamphlet which that Committee brought before the Conference would have been ordered published and widely distributed had it not been considered that the vital importance of the subject treated demanded deliberation in thought and action. The revision of the pamphlet was, therefore, placed into the hands of the larger committee now reporting. The committee understood the intention of the Cleveland Conference in enlarging the old committee on Sectarianism and giving it a broader and more significant name. The scope of the committee's work was thereby enlarged. It was to take under its view all the efforts now making to foist religion, in its sectarian aspect, upon the government in its various functions.

Since the Committee was appointed, many things have transpired to show the need of a Conference Committee to create material for a campaign of education that shall reconquer the public opinion of this country for the old ideal of separation of Church and State. The Harding case in Brooklyn where a school principal had elaborate Christmas ceremonial in a public school, the Supreme Court (N. Y.) decision in the *Ida F. Cohen* case permitting Teachers' Examinations on Saturday, the contest now on in New Orleans and other cities over Bible readings and opening prayers at school sessions, show that we are but witnessing the skirmishing of the Bible Associations and similar organizations before the final onslaught. The persistence with which the Sunday observer persecutes the Saturday observer was apparent in a number of cases during the past year; we may refer amongst others to the proposed prosecution of the Jewish colony in New Jersey, which rests on Saturday and labors on Sunday, and to a similar case in court at Jersey City (see *American Hebrew*, May 1906, p. 766). In a way all these subjects rest upon the basic question "Is this a Christian Country;" and as



a warning of the necessity under which the Jew rests of creating a healthy public opinion on this point is the booklet recently published by David J. Brewer, Associate Justice of the Supreme Court of the United States, wherein the writer takes the position announced in the title "The United States A Christian Nation."

All these subjects your committee felt inclined to deal with, but it soon found that the best results could be obtained only by limiting its efforts to the revision and enlargement of the pamphlet presented to the Conference last year by the Committee on Sectarianism. That revised pamphlet it offers to the Conference this year and begs leave to make the following recommendations:

1. That the Conference order that plates be made of the pamphlet and that 5,000 copies be printed for the present, to be sent upon request to any Jewish community where the question of the Bible in the public schools is before the general community.

2. That a permanent committee of the Conference be appointed to be called, Committee on the Relation of Church and State. It shall have for its object, a) to create necessary literature on questions kindred to those treated in the pamphlet now offered, e. g., "This is not a Christian Nation," "Shall Church and State be Separated," "The American Sunday Laws," "Chaplains and Prayers at State or Legislative Functions," b) to serve as a bureau of information for communities that shall be engaged in any controversy on the subjects within the Committee's scope; c) to keep in touch with other organizations working for the same end; d) to examine school text books for christological material and take proper steps against them; e) to watch, and if need be publicly or privately, to correct the public utterances of men recognized as responsible whose words carry weight because of their public or official position.

3. That the Conference authorize the permanent Committee on Church and State to collect a reference library on the subjects falling within their purview to be kept separately in the library of the Hebrew Union College, and a duplicate of the above to be held by the chairman of the Committee on Church and State, as a traveling library, books from which are to be loaned to the members of the Conference whenever needed.

DAVID LEFKOWITZ, Chairman. •  
MOSES GRIES,  
SIGMUND HECHT,  
SAMUEL KOCH,  
NATHAN KRASS,  
JOSEPH KRAUSKOPF,  
HARRY LEVI,  
DAVID MARX,  
ISAAC RYPINS,  
JOSEPH SILVERMAN,  
ABRAM SIMON.



The material presented below consists of (1) a letter to the communal leader offering suggestions as to tactics in a "Bible Contest" and (2) the pamphlet for general distribution.

#### (1) TO THE COMMUNAL LEADER.

A right which is not worth fighting for cannot be worth much, and he who is not disposed to fight for his rights does not deserve to enjoy them. One such right, woven into the fabric of our body politic, is equality before the law. This entails, as a logical consequence, absence of discrimination between sects and creeds in all matters of public policy.

Now this pre-eminent right of religious freedom has been trampled upon time and again and has called forth vigorous protest. But only of late has it been evident that a concerted effort to disregard this right is being made in the attempt to introduce Bible readings in the public schools. At certain religious conferences there is almost unanimous agreement upon this course. National Bible Associations have made this move part of their avowed program. As Americans, then, who wish jealously to conserve all that the founders of our Republic have in their wisdom set down for the welfare of this country, and as a prerequisite for the success of this renewed attempt at republican government, as Americans, it is our duty, if we at all deserve to enjoy the right of religious liberty, to demand that this menace to one of the fundamental institutions of our commonwealth be laid low.

Much specious argumentation has made the project of the Bible in the public school seem not only harmless to our republican institutions but also necessary for the right training of the future American citizen. One side of the shield has been shown with much plausibility. It is the duty of those who see the menace to show the reverse side.

Usually the Bible readings are introduced into the public schools under the warrant of a half-hearted rule in the Manual of the Board of Education, stating that the opening exercises of the schools shall consist of song (sometimes *hymn* is the word), prayer, *or* reading of the Scripture. This gives the choice to teacher or principal as to whether the Bible shall or shall not be read. In some cases the Board of Education under the spur of some bigoted member is more aggressive, and the italicized *or* is changed to *and*; then the reading of the Bible receives the express sanction, nay, is commanded by the Board. This encroachment upon the right of religious liberty must arouse the protest of every truehearted American.

But the mode of procedure in the placing of such a protest should be first considered. There is no doubt that any airing of a problem that announces religious differences revives religious prejudices. It breaks the unity of common citizenship into opposing factional creeds and sects. There is always an unreasoning multitude which insist upon seeing in this demand upon the inherent rights of man an onslaught upon the foundations of Christianity.

For this reason, it is well to lodge such protest quietly before the local Board of Education, presumably composed of broad-minded, cultured, and thinking men, and only if they appear obdurate to create favorable public sentiment.

Rather as a suggestion and hint, not in presumption as a model, is the following protest presented. It was spoken before a Board of Education in an Ohio city and therefore, has one touch of local color, viz., the reference to the Bill of Rights of the Northwestern Territory and the State Constitution. Substitutes for these references can be no doubt easily found in cases where these do not apply.

*"Gentlemen of the Board of Education:* You amended Section — of the rules of the Board of Education to read, 'The schools shall be opened in the morning with reading of the sacred Scriptures without comment, repeating the Lord's prayer and by singing.' I feel it my duty, responsible as I am for the welfare of the children attending the schools of this city, to protest against this amendment and to ask your reconsideration of the entire matter. I am sure that this Board is broad-minded enough to view this matter from all sides, and that this action was taken only because all light had not been thrown upon the subject. And I feel sure that with the added light you will not allow pride or prejudice to restrain you from correcting what I feel, and I hope you will see, was a mistake.

"First, let me quote to you Section 7 of Ohio's Bill of Rights:

" 'All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship against his consent; and no preference shall be given by law to any religious society; nor shall any interference with the rights of conscience be permitted. No religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths or affirmations. Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of worship, and to encourage schools and means of instruction.'

"And, further, I ask your attention to the closing clause of Section 2, Article 6 of the Constitution, 'But no religious or other sect or sects shall have any exclusive right to, or control of, any part of the school funds of this State.'

"This is the law under which the public schools of this State are administered. The first question is, what is the character of this morning school exercise? It is an act of religious worship, I submit; it is an act of sectarian worship, an act of Protestant religious worship.

"In 'The Cotter's Saturday Night' we have a description of a Protestant

service consisting of just three items, reading from the Bible, singing of hymns, and a reverent prayer. It is sectarian, peculiarly Protestant, because what version will be used? Surely the King James, which is recognized only by Protestants. This will offend the religious convictions of Universalists, Unitarians, Catholics, and Jews. The Catholics recognize only the Douay version of the Bible which has in addition to the parts of King James' version the Apocrypha. The Jews recognize the Old Testament as authoritative. You see that the service will be Protestant and thus the Bill of Rights is violated in that persons are 'compelled to attend, erect, and support a place of worship,' and 'maintain a form of worship against their consent,' that 'preference is given by law' to a 'certain religious society' and 'interference with the rights of conscience' is thus permitted.

"In the amendment passed by your Board you introduce the words 'without comment.' Does that mean much? The King James version of the Bible is a translation, and translation is interpretation. Your Baptist friends will tell you that in the sentence, 'Ye that believe and are baptized shall be saved,' the Greek word of which 'baptized' is the translation, should read 'immersed.' Furthermore, the headings of the chapters are comments. Many of the comments on the Psalms, for instance, offend the Jewish religious convictions. Furthermore, the choice of readings from this broad literature is a quiet comment. The various denominational doctrines will receive their separate emphasis by the various teachers, as each teacher will no doubt read the part most familiar to him, the part by which his denomination justifies itself. And, perhaps, you have not thought that the non-believing teacher, the atheist, will read those passages telling of a revengeful God, the passages which Ingersoll wrung from the context and thus held religion up to scorn. Such reading 'without comment' is a greater danger than no reading at all.

"These are details, gentlemen, which it were well to ponder; details which you should know. But I gladly rise from them and ask you to view the matter from a higher ground. It is the glory of this Republic that here all men are equal before the law; that it is a government of laws, not of men; that each man has indefeasible rights; that each sect and each religion is equally recognized by the law; that here the hateful word 'toleration' finds no place. Here Church and State stand divorced. The Bill of Rights recognizes the value of religion, therefore it protects every religious denomination in the peaceable enjoyment of its own mode of public worship. This amendment, gentlemen, tramples upon the rights of hundreds of taxpayers of this city. It takes no note of their tender religious conscience—because, forsooth, they believe not as the majority.

"And lastly, I desire to inform you, members of the Board, that in 1870 the Supreme Court of this State upheld the Board of Education of Cincinnati in its action abolishing Bible readings and the singing of appropriate hymns at the opening exercises of the schools. And I wish to state that the



man who as counsel fought strenuously for this abolition, both before a court of three judges in Cincinnati and later before the Supreme Court of Ohio, was Stanley Matthews, afterward attorney general, and one of the justices of the Supreme Court of the United States, who in solemn language more than once in the course of his debates, described himself as a firm believer in the divine inspiration of the Bible and as a most orthodox Presbyterian. In Edgerton, Wis., the same action which you have performed in the adoption of the amendment to Section 93, was cited before the Supreme Court of Wisconsin and a peremptory writ was ordered as prayed in the petition. This is one of the court's statements in giving the decision: "The reading of any version of the Holy Bible in the common schools as a text book without restriction, although not accompanied by any comment of the instructor, is sectarian instruction, and is thereby prohibited; nor is the prohibition removed by the fact that any child may withdraw from such school room during such reading." The Supreme Court of the State of Nebraska has recently (October 9, 1902,) rendered a decision on this subject in harmony with the Wisconsin decision. A growing conviction that these decisions represent the truly American spirit is seen in many judicial utterances and pulpit preachings. When once parents are shown that their children cannot have the slipshod, useless, and often dangerous, and I contend, humbly, illegal religious instruction in the public school, they will awake to the needs of such instruction in the right place, in the home, the church and Sunday school.

"Gentlemen, I thank you for your kind attention to these, as I feel, inadequate statements, I ask your reconsideration of this question with all the deliberation that the importance of the subject demands. I feel it my duty to protest, not merely as a rabbi, responsible for the spiritual welfare of many Jewish children, but as an American citizen, who is ready to concede a greater patriotism for this, his adopted country, to none, who so loves the noble institutions and principles established by the revolutionary fathers that he cannot stand silent while one of them is about to be tarnished."

A protest such as the above will often have its proper effect in the future as it has in the past. (Note Cleveland and Washington, D. C., where Bible readings were discontinued, Dayton, Ohio, where only the Psalms are used, and New Haven, where sectarian songs were stopped.) But where the Board of Education refuses to act according to the protest, the communal leader must make himself so familiar with the literature on the subject that at any time and place, at a Culture Club or in the newspapers, he may be able to uphold his side intelligently and efficiently. Appended to this letter he will find a fairly complete bibliography for purpose of direction in the course of his reading.

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## (2) WHY THE BIBLE SHOULD NOT BE READ IN THE PUBLIC SCHOOLS.

"Promote as an object of primary importance," said Washington in his Farewell Address, "institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened." In his "Notes on the State of Virginia," published in 1787, Jefferson wrote: "Every government degenerates when trusted to the rulers of the people alone. The people

themselves therefore are its only safe depositories. And to render even them safe, their minds must be improved to a certain degree." "The existence of a republic," said the United States Commissioner of Education in 1874, "unless all its citizens are educated, is an admitted impossibility." In accord with these views, the public school has become a recognized and prominent institution in American life. We are almost all agreed that the welfare of the country demands the education of its citizenship, and that this end can best, can indeed only, be attained thro the system of free schools. But we are not so agreed upon the things these schools should teach. There are those who argue that the school curriculum amounts to nothing which makes no provision for religious instruction. Could they have their way, they would have religion taught in all the public schools. Unable to bring this about, they insist that the schools should introduce Bible readings, prayers, and sectarian hymns. The individual who dares to criticize this plan, is usually attacked as an atheist or infidel, seeking to undermine the pillars of the republic, to make this a godless country, and so bring it to ruin. As a matter of fact the critic may be thoroughly religious by nature, enthusiastically observant of the details of the denomination to which he belongs, loyal in every way to the land in which he lives, and interested in its welfare. Yet he objects to religious exercises in public institutions. How can he justify his objection?

"Religion," said James Madison, "is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both." This conviction is fundamental to our Federal Constitution. When it says "Congress shall make no law respecting an establishment of religion," it means to affirm that there shall never be in this country a connection between Church and State. Now the public school is a state institution, established unquestionably for secular purposes, while Bible reading, recitation of prayer and the singing of sectarian hymns, are purely religious exercises. To put these exercises into the public schools is to unite Church and State, and so to rebel against the spirit of the Constitution.

There was a time when Church and State were everywhere one. For a century and a half, the heaven has been at work, bringing about a separation between the two. In that time the cause has made great progress. Today the signs of the times point unmistakably to its ultimate victory. Here and there the connection still exists, but the day is not distant when it will altogether disappear. To insist upon the retention of religious exercises in our public school, or to try to introduce them at this late day, is to attempt to turn back the hands of time, to resurrect a dead past, to struggle vainly against manifest destiny.

It is interesting to observe that the rapid progress life has made in every way during the past one hundred years has been synchronous with the grow-



ing separation of Church and State. It is not an accidental coincidence. For the finest and largest development has taken place in those lands where a State Church is unknown. Where it still exists, tho it grant every privilege to those not its communicants, the development tho commendable, has been, in practically every instance, not as great. The countries which have developed least, and which today seem so far behind the times, and so out of place, are those where the connection between Church and State is still so intimate that dissenters are considered aliens, and are subject to political discrimination. If we are interested in the growth of our country we shall do everything in our power to keep Church and State apart.

Our public schools belong to the State. They are expressions not of denominational but State interest. They were established not by the members of a particular sect to educate their own children, but by the people as a whole, so that all the children of the land might receive the instruction that would fit them for citizenship. These schools are attended by children whose parents have every shade of religious belief. They are supported by taxes paid by every member of the community, whatever the character of his creed, even tho he disavow any creed, and without regard to the question as to whether or no, he has children of school age to take advantage of the educational opportunities thus provided. In one word they are public and not private schools, and therefore must be conducted in such a way that all those interested may have equal privileges, and receive exactly the same recognition. Private schools are owned and controlled by private individuals, and therefore the public has absolutely no right to question or dictate their internal administration. The curriculum may be liberal or narrow, denominational or undenominational, the rules may be exacting or lenient. Children who attend these schools must obey, and parents who send them, must be content to have them obey. There may be religious exercises, there may be even religious instruction. But there is no room for complaint, because the institutions are private, and the owners have a right to conduct them as they please, providing only they do not deceive their patrons as to the manner of such conduct. The case is altogether different where the public schools are concerned. These schools are built by the people, supported by them, and attended by their children. In one word they are the public's schools, wherefore care must be taken that their curriculum should consider impartially the rights of all those responsible for their maintenance. Religious exercises in our public schools may please the majority, but they wrong the minority. In plain language they discriminate.

It is no answer to this contention to say that in many schools the only religious feature is the reading of selections from the Bible, without comment. For no matter which version of the Bible is used, there will always be dissatisfaction. The translation generally used is the King James, or its improved form, the Revised version. But while acceptable to Protestants, this translation is objected to by the Catholics who believe in none but the

Douay version. The differences in these two translations reflect some of the vital differences in belief of the faiths that use them. But neither version is altogether acceptable to the Jew. He prefers the Leeser translation with all its imperfections, because it is done from a Jewish point of view, and is limited to the Old Testament. While the individual who belongs to no denomination, or is wanting altogether in religious belief, objects to all three versions, on the ground that his views are given absolutely no consideration. "The child belongs to its parents," says Stanley Matthews, "I know the prejudices of my contemporaries but I affirm none the less in some measure, a right of property of man in man and there can be no example of this sort of right more legitimate and noble, than that of the right of the father to the child." Due to their differences the various versions of the Bible are denominational, and therefore whichever one is used, the religious beliefs of some children will not be respected and the rights of some parents to their children will be denied recognition.

Furthermore, practically all the teachers employed in our public schools belong to some particular form of faith. Some teachers may be atheists, but their number is small. Now church members cannot help being prejudiced in favor of their own denomination, and hence of the interpretation it places on certain passages of the Bible. What is more, the personal equation must enter into all teaching that shall be worthy the name. A good teacher will always give individuality to his work, will put his own spirit and his own conviction into it. Otherwise his teaching will lack enthusiasm, will become monotonous and mechanical, and will exert no influence. Given the duty of reading the Bible to his pupils, and the privilege of making his own selection of the chapters to be read, such a teacher will naturally present the selections which are most familiar to him, or make the strongest appeal to him, and will consciously or unconsciously read into them the message of his own church. For which he is not to be blamed. Only while in this way he is doing missionary work for his own faith, the children of other faiths are being weaned from the religion of their fathers.

Anyone can read the Bible, but a special equipment is required to teach it. Few of our public school teachers possess this equipment. When we engage them we examine them along purely secular lines. We exact no religious test of them. A course which is eminently proper and sensible. But tho we are not concerned with their religious beliefs, or with what they know of religion in general, we permit, in some instances compel them, to read and speak and sing about religion to our children. A poor religious teacher can only stunt the religious development of the child.

Suppose, as is sometimes the case, the teacher is a Catholic or a Jew. The Bible version generally used in our schools is a Protestant translation. Is this teacher to be compelled to use this version? When in his reading, he comes to interpretations with which he does not agree, shall he introduce changes

into the text to make it correspond with his belief? Is he apt to risk the displeasure of the authorities by reading passages which confirm his own position, or will he sacrifice his self-respect, by reading selections, which meet the approval of his superiors, but the burden of which belies his own conviction? Has a public school system a right thus to embarrass its teachers, to subject them in this indirect way to what is virtually a religious test, and so restrict the freedom of their conscience?

And since there is no religious qualification for teaching in our public schools, suppose an atheist is given charge of a class. Like the other teachers he has the privilege of reading any Bible chapters he pleases, and insinuating into them the interpretations that suit his fancy. Now the influence the Bible exerts on men and women, depends in a measure on the manner in which it is presented to them during their childhood. Read to them reverently, and they may view it with reverence. Read to them cynically, and they may learn to scoff at it. Under existing circumstances, what is to prevent a teacher to whom the Bible is but an ordinary book, from reading it in such a way as to make the children of his class share his views?

Reading the Bible in the public schools usually leads to the introduction of other religious exercises altogether sectarian in character. Sometimes it is supplemented by exegesis. The teacher becomes a commentator and interpreter. Gradually the teacher becomes preacher. In one school in New York a principal preached on the religious message of all the holidays. In another school in Brooklyn, a teacher delivered a regular course of sermons, on the tenets of the faith he professed. Out in Nebraska a teacher devoted the period intended for the reading of the Bible, to instructing the children in preparation for baptism, while in another instance, later brought into court, a teacher frankly confessed, that since she was allowed to read the Bible to the children as she pleased, she felt herself privileged to teach them the fundamental doctrines of her church. Most of the schools which permit Bible reading, supplement the reading with sectarian prayers and hymns. Some of them permit special celebration by the children of all the religious holidays of the year. Some decorate the rooms with sectarian pictures. In a certain school ministers were invited to open the sessions with prayer. In one instance the guest took advantage of the opportunity to preach an evangelistic sermon that would have done credit to a revival meeting. The point is that as soon as we allow the Bible to be read in our public schools, that moment we open their doors to a host of other religious features, that in the end will affect their efficiency.

Such a situation inevitably retards the development of our democracy. The strength of our country lies preeminently in its wonderful capacity for assimilation. We gather elements from all the lands of the earth, and quickly fuse them into a single compound. Were this ability wanting, national greatness and growth would be practically impossible. We are a great, a strong and



a promising nation, not merely because such varied contributions have gone into our being, but because we have managed so readily to absorb them. The magician's wand here is the public school system. Private schools develop class spirits; the public school makes for democracy. Students are agreed on this point. "It is precisely in the sundering of our society into classes that have little in common, that are no longer neighbors, that our peril lies," says Jacob Riis, "Out of the public school comes, must come, if we are to last, the real democracy that has our hope in keeping. While the flag flies over the public school, keep it aloft over Ellis Island, and have no misgivings." "No institutions but the public school," says Nicholas Gilman, "could have preserved the United States a nation substantially such as the English settlers founded it, under the enormous immigration from Europe." Prof. Alexander Johnston voices the same sentiment. "Their absolute democracy, and their universal use of the English language, have made the common schools most successful machinery for converting the raw material of immigration into American citizens. This supreme benefit is the basis of the system and the reason for its existence and development." The public school teaches children of all classes, some of foreign birth, some whose parents are of foreign birth. It instructs them in the same work in the same way, treats them as equals and so levels their differences. In doing this it realizes its proper function. But when it introduces religious exercises into the curriculum, it creates conditions which discriminate against some of the pupils entitled to its consideration, and may result in their exclusion, and thereby it militates against the development of a fine type of citizenship, and affects the democracy of the land, the while it limits its own influence, and fails to achieve its mission.

"Leave the matter of religion to the family altar, the church and the private school supported by private contributions," said Ulysses S. Grant. To force it into the public school is to suggest that these three agencies are powerless to effect the desired results. But if religion cannot prevail save as it is supported by the state it does not deserve to prevail. Truth can take care of itself. The policy of introducing religious exercises into our schools not only reflects on the church and the home and the religious school, but at the same time it interferes with the growth of a finer and larger brotherhood. Without the school it has strained the relations between the parents, while within, it has divided the children into religious classes and arrayed them against each other. Knowledge makes for tolerance and justice, ignorance for hatred and prejudice. Children will not treat each other justly unless they know each other, and they cannot gain this knowledge save as they mingle freely. It is the duty of the school to make its children realize that they are one, whatever their religious differences. But religious exercises, however carefully conducted, emphasize these differences, and make it almost impossible for children to become the friends they ought to be.

Where religious exercises have been introduced into the public school,

it is seldom that more than a few minutes during the opening exercises are devoted to the reading of the Bible. The reading is usually hurried, mechanical, perfunctory, wherefore it cannot help, can indeed only hurt the cause of religious culture. It awakens no reverence on the part of the children for religion. It makes them indifferent toward it, when it does not inspire them to actual hatred of it. A regular course of instruction in religion will never be introduced into the public school. The compromise which exists in so many schools can produce only bad results.

We properly tax all the citizens of the land for the support of the public school. But we have no right to levy such a tax on those against whom the school in any way discriminates. We are justified in compelling Protestants, Catholics, Jews and atheists alike to contribute to the common school fund. But we are in duty bound so to conduct these schools that parents will find no logical objection to sending their children to them. If we make the objection possible, our taxation is not only legally, it is morally wrong. Archbishop Ireland was right when he said, "If there be a public institution as the state school, supported by all the people, avowedly for the benefit of all the people, let it be such that all may use it. Be there no taxation without representation in the enjoyments of the benefits thereof." Further, as Jefferson put it, "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." Either, then, we must cease taxing parents who claim that our public school system does not give their religious beliefs any consideration, or we must make our schools absolutely secular. To follow the former course is frankly to confess that our schools are distinctively sectarian institutions. The conclusion is plain.

By virtue of the custom of Bible reading, our schools take on a religious complexion. In many states there exists a compulsory school law. The conjunction of these two facts, puts us in the peculiar position of forcing our children into attendance on what is to all intents and purposes a religious service. The difficulty is not overcome by permitting the children of objecting parents to absent themselves from the religious exercises, or being present, to refrain from participating in them. The teacher is master of the class, and his unexpressed wish is law. Further, no child wishes to hold aloof from the activities of the class and risk the charge of being peculiar. And even tho he does take part, if he is present, how can he help being influenced by what is going on about him? The situation is tantamount to actual compulsion. Is it consistent with American traditions, or for that matter with our present American guarantees?

Finally to insist on Bible reading in our public schools is to determine right by might and justice by numbers. "The rights of man," said Isaac Taylor, "must be understood in a sense that can admit of no single exception; for to allege an exception is the same thing as to deny the principle,—and it is to utter a treason against humanity. The same is true and it is true with an

emphasis, in relation to those rights which are at once the surest guarantee of every other, and the most precious of all, namely the rights of conscience." Now this whole matter of Bible reading in the public school is a question of conscience. Where it finds recognition, it trespasses upon the soul rights of those who protest against it. That they are in the minority offers no argument against the justice of their position. As Stanley Matthews said: "It is not a question of majorities or minorities; for if the conscience of the majority is to be the standard, then there is no such thing as right of conscience at all. It is against the predominance and power of majorities, that the rights of conscience are protected and have need to be." Or as Noah Davis argued, "The constitution is merely a guarantee to shield the minority from the tyranny of the majority." To deny the soul right of a single individual is to deny the whole principle of human rights. "The voice of the people" may often be "the voice of God," but where conscience is concerned, numbers do not count. The child has certain rights which the man dare not deny, and the minority has certain rights upon which the majority dare not trample. Bible reading in the public school, presumably introduced to develop conscience, fails of its purpose by its failure to consider the remnant. Denying the right of the few it stunts the growth of the many. By trying to shackle the soul of man, it dwarfs the soul of the people.

Religion is a concern of the individual alone, a matter between a man and his God. The state and therefore a public institution belonging peculiarly to the state, and so to all the people, has absolutely no right to interfere with it. But the moment religious exercises are admitted into the public school, the State if it does not suggest, sanctions such interference.

#### THE LEGAL STATUS OF THE BIBLE IN THE PUBLIC SCHOOLS.

There is no uniform statute regulating the reading of the Bible in the public schools. In fact, there is no explicit law in any of the State constitutions or State statutes except one dealing directly with this question. Hence the question must finally be submitted to the Court of Appeals in the State where it is raised, and left to the Supreme Court for decision. The decision is, in nearly all cases, based on the interpretation of a clause in the State constitution or statutes, which, while not stating specifically about the use of the Bible in the public schools, contains some provision relating to sectarian instruction.

For more than fifty years the "Bible in the public schools" has been an issue before the courts of last resort in various States of the Union. In all cases the verdict pro or con was based on the interpretation of the meaning of that clause in the State constitution or statutes which dealt with the regulations pertaining to instruction in the public schools. In most States there is provision made either in the State constitution or in the statutes concerning sectarian instruction in the public schools. While the wording is not



uniform, the meaning is virtually the same. The statute from the commonwealth of Kentucky pertinent to the instruction given in the public schools of the State and bearing directly on the use of sectarian books or religious service may be taken as a sample of constitutional clauses or statutes of the different states in the Union relative to the question at issue. In the "bill of rights" of the commonwealth of Kentucky we read as follows: Section 5, "No preference shall be given by law to any religious sect." Section 189, "No portion of any fund or tax now existing shall be appropriated to or used by, or in aid of any church, sectarian, or denominational school." Section 4368 of the statutes. "No books or other publications of a sectarian, infidel, or immoral character shall be used or distributed in any common school; nor shall any sectarian, infidel, or immoral doctrine be taught therein."

In all the courts of last resort where the legality or constitutionality of the reading of the Bible in the public schools was argued, the verdict hinged on the interpretation of the word "Sectarian." Wherever the court held that the Bible was a sectarian book, it ruled that under the provisions of the State constitution it was not permissible to use the Scriptures for reading purposes in the common schools, reading being a very patent and effective form of instruction.

The following verdicts have been rendered by various Supreme Courts in several of the States of the Union. The first case was argued in the State of Maine, in 1854. A minor brought suit through her father to recover damages from the school authorities for expelling her from said school for refusing to read from a certain version of the Bible. The court decided that in expelling the Donahoe child, the superintending school committee was not violating the State constitution, which read: "No one shall be hurt, molested, or restrained in his person, liberty, or estate for worshiping God in the manner and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided that he does not disturb the public peace nor obstruct others in their religious worship." In Maine at this time the right to prescribe general course of instruction and to direct what books shall be used was reposed by the Legislature in a School Committee and no power of revision was conferred on any other tribunal, and the Supreme Court held that the School Committee had the right to make ill-advised and injudicious selection.

In 1870, the School Board in Cincinnati abolished Bible reading and hymn singing from the common schools. Here, as in Maine, the school authorities had absolute power to select and reject whatever books they pleased, for and from the public schools. The Supreme Court upheld the School Board in its action.

The constitution of Iowa makes it mandatory to read the Bible in the public schools of that State. In 1884, the constitutionality of that provision was disputed. The Court of Appeals held that the statute making the reading

of the Bible in the public schools compulsory was not unconstitutional and that it in no way violated the articles of religious liberty.

In Michigan objections were made to the reading of the Bible in the common schools. The Bible was not read from any particular edition. A text book called "Bible Readings" was introduced into the public schools on the plea that the King James' version of the Scriptures is classical English and hence might serve as a reader just as well as any other compilation and from it the pupils were supposed to get morals as well as literature. In 1898, the Supreme Court of Michigan held that the reading of these extracts was not a violation of the constitution.

The following statement was made in a decision against the reading of the Bible in the public schools of Wisconsin. When the case came before the Supreme Court of that State, as to whether the introduction of the Bible as a text book in the public schools was constitutional, the court emphatically declared that: "The reading of any version of the Holy Bible in the common schools as a text book, without restriction, although unaccompanied by any comment of the instructor, is sectarian instruction, and is thereby prohibited. Nor is the prohibition removed by the fact that any child may withdraw from such school room during such reading." In striking contrast to this decision, which was similar to the official opinion rendered by Attorney-General Webb of California, who winds up his able statement with the effective words, "Whatsoever ye would that others should do unto you, do ye unto them," the Court of Appeals in the State of Kentucky handed down its decision on May 31, 1905, to the effect that, "Neither the King James' version nor any version of the Bible is sectarian. That the adoption of any particular edition by one or more denominations as authentic, or by them asserted to be inspired, cannot make it a sectarian book." Hence, in the public schools of Kentucky the Bible may be read and taught from, the school may be opened with prayer, but those who cannot conscientiously join in the prayer, or to whom the reading of certain portions of the Bible is offensive, are not required to be present when the exercises complained of are going on.

In October, 1902, the Supreme Court of the State of Nebraska rendered this decision: "Exercises by a teacher in a public school building in school hours and in the presence of pupils, consisting of the reading of passages from the Bible, and in the singing of hymns and offering prayer to the Deity, in accordance with the doctrines, beliefs, customs, and usages of sectarian churches or religious organizations, are forbidden by the constitution of this State." In January, 1903, there was a rehearing of this case. The previous decision was confirmed, but it was explicitly stated that the Bible was not to be excluded from the public schools except when it was used as a sectarian book. Whenever the practice of Bible reading took the form of sectarian instruction it had to be prohibited and the courts must determine upon specific evidence whether or not the law was violated.

What is the legal status of the Bible in the public schools? From all the foregoing citations it is evident that the use of the Bible for the purpose of sectarian instruction has almost uniformly been declared either unconstitutional or illegal. It is also apparent that the constitution and statutes of the majority of our States—Iowa is an exception—are not sufficiently explicit in their references to sectarian instruction in the public schools. Theoretically the people of the United States of America proclaim their belief in the absolute separation of Church and State. Yet it is extremely false to imagine that the civil power and religion are wholly disassociated.

The remedy for all these flagrant actualities that belie our theoretical proclamation of the divorce of Church and State can be gotten only in one way. We, the people of the United States, must make such laws as shall be explicit and sufficiently catholic to cover all cases where the church trespasses on the territory which we have theoretically but not practically proscribed her.

The voters in each commonwealth of the Union should be vigilant and see to it that the Legislature enacts such specific measures as to prohibit the reading of the Bible in the common schools for religious purposes, and it may just as well be declared once for all that wherever the Bible is used in the public schools it is solely for religious purposes.

Appeals to school Boards, and memorials to school authorities, have in many cases proven futile. The State must step in and checkmate the insinuating sectarianism that threatens to change the fundamental principles of our government. The prophecy "that we shall have a national issue on this matter of school reform, and that it will be as vehement as any national issue has ever been," may be open to considerable doubt, but it is almost a certainty that the problem of public school education will be made a State issue in State elections. It is well to begin to pave the way for that time and to be prepared for the battle when it will be at hand. The ballot and it alone will finally settle the persistent question of "The Bible in the Public Schools."

Church and School must be divorced. Neither petitions, nor quarrels, nor any other indirect means, will keep them apart. The State will write the bill of divorcement. The citizens will dictate it. The people that are mortally afraid that this complete separation will engender danger should be reminded of the words of Whittier:

"Nor heeds the sceptic's puny hands,  
While near her school the church spire stands;  
Nor fears the blinded bigot's rule,  
While near her church spire stands her school."

#### QUOTATIONS OF OPINIONS.

"Religion is essentially distinct from civil government, and exempt from its cognizance. A connection between them is injurious to both; there are



causes in the human breast which ensure the perpetuity of religion without the aid of law."—*Madison*.

"Religion here in America is more sincere than in England, because here the people must look out for it themselves and secure no State recognition or support."—*Morley*.

"We stand second to none in our loyalty to the Constitution and the established institutions of our country, chief among which is the American common school, established on non-sectarian principles by the separation of Church and State. We deny absolutely the right or expediency of introducing religious instruction into the tax-supported school in the United States. We deny the principle that religious instruction, under any possible contingency, is a proper function of the American State, and brand all arguments and analogies drawn from the educational experience of European countries with a State Church as false and misleading for this country. We deny that the common school is responsible for the moral and religious crisis in the country, and protest against the proposed introduction of religious instruction into the public schools as reactionary, un-American, unconstitutional, illegal, subversive of civil and religious liberty, and, whether advocated wittingly or unwittingly of the vital principles involved, as inimical to the best interests of both Church and State, and tending to increase rather than cure the ills of society. Such reactionary school legislation, we believe, would justly expose our honorable Board of Education and the citizens of the District of Columbia to the ridicule and contempt of leading educators and all fair-minded, liberty-loving American citizens the country over. . . .

"The Constitution of the United States expressly forbids such sectarian teachings of religion and morals in the tax-supported school as is generally conceded to be necessary for complete moral character and American citizenship. The American common school was never designed to give complete preparation for American citizenship. No objection is made to the teaching of such a body of commonly accepted principles of morality as might be agreed upon. But we oppose thrusting upon the common school the extra burden of the home, the Sunday School, and the Church, in addition to its legitimate work as a branch of the State, as confusing and destructive to all. Such an educational policy would be suicidal. . . ."—From *Petition to Board of Education by the Pastors of the Methodist Episcopal Church, South*.

"It is because the Church and Christian parents have failed to give the religious training that they ought to have given that the demand is made for such instruction in the public schools. With anxiety, it seems sometimes almost with desperation, they ask that the State shall do what the Church has failed to do. The State can not do what they ask, but the Church can. With renewed zeal and the best educational methods she must supply the religious instruction that the State and its Schools can not give."—From *The Churchman*, the leading Episcopal paper in the country.

"Religious teaching by the State is no novelty—nor blessing. It has been corrupt, or intolerant, wherever it has existed; and usurps a function which belongs, not to the State, but to the family and the Church. For better or for worse—let him who regards the question as open to doubt call it what he will; I have no slightest doubt upon the subject—our republican institutions rest upon the declared cornerstone of absolute freedom in religion. The State can not teach it without being false to the Constitution; and whatever substitute, ethical, speculative, or sentimental, she introduces into our public school system, she is equally debarred from being, there, a religious teacher."—*Bishop Potter*.

"Leave the matter of religion to the family altar, the church and the private school, supported entirely by private contributions."—*President Grant*.

"Nothing is left then, but a third possibility. And what is that? The secular school pure and simple, the school where the Bible is not read nor any religious instruction given. I have already said that our schools are essentially just that now. That they are destined to become that more and more is perfectly inevitable. Nobody but King Canute or Mrs. Partington would attempt to stop the tide. And taking as I have tried to take, everything in the account, I think we could not hesitate, even if the choice were wholly open, to prefer this prospect to either of the others."—*Phillips Brooks in Essays and Addresses*, pp. 526-527.

"I am not friendly to the idea of constraining by law either the total or the partial suppression of conscientious differences in religion, with a view to fusion of different sects, whether in church or in school. I believe that the free development of conviction is upon the whole the system most in favor both of truth and charity. . . . Why not adopt frankly the principle that the State or the local committee should provide the secular teaching and either leave the option to the rate payers to go beyond this sine qua non, if they think fit, within the limits of the conscience clause, or else simply leave the parties themselves to find Bible and other religious education from voluntary sources. . . . I personally have no fear of the secular system."—*William E. Gladstone*, quoted in *Morley's life of Gladstone*, Vol. II. pp. 299-310.

"Religious instruction is necessarily sectarian, for though the law may not prescribe the doctrine, yet if it prescribe or even permit a teaching, it gives its sanction to what is taught, and thereby maintains a certain yet very uncertain form of doctrine."—*Noah Davis*.

"Resolved, that in the need of more systematic education in religion, we recommend for the favorable consideration of the Public School authorities of the country the proposal to allow the children to absent themselves without detriment from the public school on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own churches, and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in ad-

dition to that given on Sunday." Resolution unanimously adopted at Inter-Church Conference held in April, 1906, in Carnegie Hall, New York.

"Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be entirely voluntary . . . Whatever deference the constitution or the laws may require to be paid in some cases to the conscientious scruples or religious convictions of the majority, the general policy always is to avoid with care any compulsion which infringes on the religious scruples of any, however little reason may seem to others to underlie them." *Judge Cooley* in "*Constitutional Limitations*" p. 576f.

"There is one establishment which appears incompatible with the existence of a democracy, or at least compatible only under restrictions hardly reconcilable with its healthful growth, and that is a system of religious instruction endowed and patronized by law, with a preference given to its teachers over the teachers of all other forms of belief—in other words a religious establishment." *Henry Brougham* in "*Political Philosophy*" p. 125.

"To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical." *Thos. Jefferson* in "*Act to establish religious freedom*" passed Dec. 16, 1785.

"No government ought to press on the people religious instruction however sound, in such a manner as to excite among them discontents dangerous to public order. For here again no government should sacrifice its primary end to an end intrinsically indeed of the highest importance, but still only a secondary end of government." *Macaulay*, review of Gladstone's "*Church and State*," *Edinburgh Review*, 1839.

The report was taken up seriatim.

*Rabbi Rosenau*—The work of this committee is certainly to be commended, for the recommendations it makes are those which are absolutely necessary in order to fight sectarianism which is spreading in this country. But in connection with Recommendation No. 1, I desire to state that in fighting sectarianism it is necessary that we express ourselves with a great deal of reservation and thought.

I would therefore suggest that this report be first submitted to an editing committee.

*Rabbi Gries*—By the action of last year's conference this report was referred back to the committee to make the necessary changes in phraseology, etc., and the committee have accordingly drafted a revised report. If any member still finds objections to any form of statement, let him present his corrections, and the committee would be glad to make the necessary changes before final publication.



*Rabbi Lefkowitz*—If you will compare this report with that of last year, you will find that a great many changes have been made. The committee met in Cleveland and worked over every word of that report very carefully, watched every statement and were careful to erase anything that might endanger the cause we had at heart. If there is still need of revision we would be glad to make it. I think this report should not be delayed longer.

*Rabbi Philipson*—I am not in favor of appointing an Editing Committee on this report, because this committee has given two years to the consideration of this matter, and I do not know any other three members of the Conference who are better able to write things correctly than is this committee. Yet, tact is necessary in a matter of this kind and it might be wise for this committee to consult with some friend in public life who is used to legislative functions and would view the subject from a different angle of vision.

*Rabbi Marx*—I cannot see why the reports should be revised continually, and should be referred back time and again. As one of the committee, I would be perfectly willing to consult with some man in public life to find out whether there is anything in the report that might injure our cause, but I do not like it to go down in the Year Book that we have been so ordered. We could do this just as well without the order of the Conference.

The amendment, that this report be referred to some outside member for criticism before being printed was lost.

The previous amendment that it be referred to an editing committee of three, with power to act was lost.

Recommendation I was carried.

Recommendation II, as amended by the Committee, was carried.

Recommendation III was adopted.

*Prof. Deutsch*—We should be very careful in the interpretation of religious liberty. It is a different thing, when we protest against the State interfering with religious liberty in the private lives of the individual citizens, and when a citizen demands the right to make the state alter its administration for the sake of meeting the religious needs of individuals.

My idea will be made perfectly clear by the following illustration. If the State of New York forces a Jewish butcher to close on Sunday, and therefore deprives him of a day's earnings, without any necessity, except that he conform with the practice of the Christian majority, then the State is wrong, and we shall protest against any such action.

If, however, the State sets a day for the examination for teacher's certificates, and this day happens to be a Sabbath, it is not self-understood, that an individual teacher, who does not wish to take the examination on a Sabbath, has any right to ask the authorities to change the date. I do not wish to be misunderstood. I appreciate the scruples of the lady, and she shall have my indorsement, if it can be of any value to her, that some arrangements shall be made to meet her wishes, but this would be merely in the sense of an accommodation, not in the sense of a claim, based on religious liberty.

The consequence of such an interpretation of religious liberty would be that a post clerk, or a mariner would have a right to demand relief from duty for twenty-four hours, beginning with sunset on Friday.

*Rabbi Heller*—I take issue with Prof. Deutsch as regards the latter's statement that the rights of the individual must give way before the law; in his opinion whenever the law was unjust it was the duty of the individual to bring its validity to the test. He also desired that the protection of Jewish teachers and Jewish pupils against discrimination in their rights of holiday observance be added to the duties of the committee on Church and State. The committee was instructed to that effect.

The report was adopted as a whole.

*President Stolz*—The next order of business is to take action on the report of the Committee on Synod.

*Prof. Deutsch*—I move that the debate be closed and that we proceed with the question at once.

*Rabbi Hirshberg*—I second the motion.

*Rabbi Moses*—The last motion made yesterday was that this

whole matter be laid on the table until this morning. I now move that the report of the Synod Committee be taken from the table.

*Rabbi Kory*—I second the motion. Carried.

*Rabbi Philipson*—As Chairman of the Committee on Synod, with the indulgence of the Conference, I would like to state that it gives me pleasure to report to the Conference that the majority of the committee, the minority and Dr. Schulman have come to an agreement by making some changes in the report.

*Rabbi Gries*—The members of the majority committee sought to make a compromise presenting the old situation, and I refused to withdraw the substitute or enter into the compromise, and therefore I still desire to present the substitute which was presented yesterday.

*Rabbi Grossman*—I also insist upon the presentation of my amendment.

*Rabbi Hirshberg*—Inasmuch as we have discussed this matter thoroughly, and have all made up our minds on this question, I move that we now proceed to vote, without further discussion. Carried.

*President Stolz*—The amendment of Bro. Grossmann is now before the house and if we carry this amendment it annuls the substitute motion of Gries, but not the majority report.

The vote upon Rabbi Grossmann's amendment resulted as follows: For, 42; against, 21.

*President Stolz*—The amendment is carried. The next order of business is the majority report.

*Rabbi Gries*—I move to table the majority report.

*Prof. Deutsch*—I second the motion.

The majority report was tabled by the following vote: For, 52; against, 16.

*Rabbi Foster*—I offer the following resolution: Resolved, that a committee of seven (7) members be appointed to report at next year's conference the advisability of organizing a general Jewish committee to consider the questions affecting Jewish interests.

Referred to the Committee on Resolutions.



*Rabbi C. S. Levi*—I offer this resolution:

“Resolved, That a campaign of education be made in the Jewish press and pulpit for the purpose of organizing public opinion and sentiment in favor of the creation of a representative Jewish organization whose primary purpose shall be the promotion of the cause of Judaism and for the recognition of the principle that the synagogue is the basic institution of Judaism and the congregation its unit of representation.”

Referred to the Committee on Resolutions.

Rabbi Max Raisin read his paper on “The Reform Movement as Reflected in Neo-Hebraic Literature” (*v.* Appendix F.)

Adjourned.

#### WEDNESDAY AFTERNOON, JULY 4.

Rabbi Raisin’s paper was discussed by Rabbis Radin, Deutsch, Schulman, Jacob Raisin and Max Raisin.

Prof. Deutsch read his paper on “Gabriel Riesser, in Honor of his Centenary” (*v.* Appendix G.)

Rabbi Philipson read his paper on “Samuel Holdheim, in Honor of his Centenary” (*v.* Appendix H.)

The Proposed Amendment to Article VI of Constitution with reference to the form of election of members of the Executive Committee (*v.* Year Book Vol. XV., page 163) was lost.

Adjourned.

## THURSDAY MORNING, JULY 5.

Rabbi I. L. Rypins opened the meeting with prayer.

Chairman Zepin read the following Report of the Committee on Sermonic Literature:

Indianapolis, Ind., July 4, 1906.

*The Central Conference of American Rabbis:*

GENTLEMEN:—Your committee on sermonic and tract literature begs leave to report that while it has made all preparations to carry out the work confided to it, it has been unable to do so by reason of the fact that the Executive Committee at the December meeting referred the matter of appropriation to this Conference.

This report is therefore necessarily confined to a description of preparations that have been made for the publication of sermonic and tract literature. It lies therefore with this Conference to determine whether these plans shall be carried into execution or not.

### I. HOLIDAY SERMONS.

The Committee has in hand a number of sermons available for publication in a Holiday Sermon Pamphlet. The publication of this annual pamphlet has hitherto been carried under the auspices of the Union of American Hebrew Congregations. This year the U. A. H. C. has requested us to take the matter in hand.

We therefore recommend that an appropriation of \$75.00, or as much thereof as may be necessary, be made, to cover the expenses of this publication.

### II. TRACT LITERATURE.

Your committee recommends that the Conference issue a series of popular expository tracts for general distribution among the laity. For this purpose, your Committee has prepared a list of subjects that should be treated in such a series under the following heads: History, Development of Jewish Religion, Theology, Comparative Religions, Modern Jewish Prophets, Jewish Apologetics, Ceremonials of Judaism, Jewish Literature, Jewish Biographies, and Jewish Education. The complete list is submitted with this report, the X's indicating the topics of most urgent importance.

We further recommend that for the execution of this program this committee be empowered to select, as general editors of each of these several departments, men who are specialists, and recognized authorities in these departments. These general editors shall select such collaborators as they desire and pass judgment upon their work.

We further recommend that these tracts be published one each week for

about forty weeks during the year, under the direction of an Executive Secretary, who shall be a member of the Committee on Sermonic and Tract Literature.

Your Committee is of the opinion that the only way to have these tracts promptly and properly written is to pay for them. We therefore recommend that for the first year the sum of \$1,500 be appropriated for the preparation and publication of such tracts.

Respectfully submitted,

GEORGE ZEPIN,  
MORRIS M. FEUERLICHT,  
E. W. LEIPZIGER,  
E. N. CALISCH,  
LOUIS WOLSEY.

#### SUBJECTS FOR A SERIES OF TRACTS ON MATTERS PERTAINING TO JUDAISM.

##### HISTORY OF THE JEWISH PEOPLE.

###### SERIES I.

- X The Meaning of Jewish History.
  - The Historical Contents of the Pentateuch.
  - The Critical Account of the Early History of the Jews.
  - The First Jewish Monarchies and Period of Exile.
- XX The Second Jewish Commonwealth.
  - The First Eight Centuries of Present Era in Jewish History.
  - Spanish Period.
  - History of the Jews in Italy.
  - History of the Jews in France.
  - History of the Jews in England.
  - History of the Jews in Germany.
  - History of the Jews in Austria.
  - History of the Jews in Russia.
  - History of the Jews in America.
  - The Wandering Jew—Diaspora.

##### DEVELOPMENT OF THE JEWISH RELIGION.

###### SERIES II.

- XXX Development of the Jewish Religion.
  - The Mosaic Polity.
  - The Religious Principles of the Prophets.
- XXX The Rise of the Synagog. Period of Tanaim.
  - Sects of Judaism
    - Pharisees
    - Sadducees
    - Essenes



- XXX The Rise and Development of Dogmatic Christianity.
  - The Rabbinic Judaism of the Talmudists and Gaonim.
  - The Karaites.
  - The Judaism in the Shulhan Aruk.
- XX The Reform Movement in Germany (Philosophy of).
- XX The Hascalah Movement in Russia (Philosophy of).
  - X Chassidim in Russia and Galicia.
- XX The Reform Movement in America (Philosophy of).

## XXX THEOLOGY SERIES.

## SERIES III.

- XXX Fundamentals of Judaism.
  - Jewish Conception of God.
  - Position of Man in Jewish Theology.
  - Atonement.
  - Immortality.
  - Messianic Ideals.
  - Jewish View of Prayer.
  - Mission of Israel.
  - What is Reform Judaism? (Doctrine, Cult and Ethics.)
- XXX The Reasonableness of Judaism.
  - Faith and Reason.
  - Miracles in Judaism.

## COMPARATIVE RELIGION SERIES.

## JUDAISM AND CONTEMPORARY RELIGIONS AND PHILOSOPHIES.

## SERIES IV.

- Jewish and Christian Fundamental Positions Contrasted.
- Judaism and Ethical Culture.
- Judaism and Unitarianism.
- Judaism and Christian Science.
- Judaism and Agnosticism.
- Judaism and Evolution.
- Judaism and Socialism.
- Optimism and Pessimism in Judaism.

## MODERN JEWISH PROBLEMS.

## SERIES V.

- XX The Sabbath Question.
- XX Race, Religion or Nation.
- XX Zionism.
  - Anti-Zionism.

Agriculture Among the Jews.  
 Position of Woman, Historically Considered.  
 Early Ideals of the Nomadic Tribes.  
 Asiatic Influences.  
 Modern Position of Woman.  
 Development of the Rabbinical Position.  
 Missionary Efforts of the Jews.

## JEWISH APOLOGETICS SERIES.

## SERIES VI.

- Contribution of Judaism to Civilization.  
 X The Jewish Philanthropies.  
   Chevrees (חברות).  
   Social Element in Jewish Law and Life.  
   Legalism in Judaism.  
   The Solidarity of the Jews.  
   Missionary Efforts Among the Jews.  
   Rabbinic Casuistry.  
   Prejudice Against the Jews.  
   Ethics of Old and New Testaments Contrasted.  
   The Usual Accusations Against Judaism.  
   The Usual Accusations Against Jews.  
   New Testament from Jewish Point of View.  
   The Crucifixion from Jewish Point of View.  
   Contributions of Judaism to Art.  
 XX Blood Accusations Against the Jews.  
 XX Patriotism of the Jews.  
 XX Martyrdom of the Jews.  
 XX False Conceptions Concerning Jews.  
 XX Contribution of Jews to Science.  
 XX Contribution of Jews to Literature.  
 XX Contribution of Jews to Industries.

## CEREMONIALS OF JUDAISM.

## SERIES VII.

- Jewish Piety.  
 Place of Ceremony in Religion.  
 The Holidays.  
   Pesach.  
   Shabuoth.  
   Succoth.  
   Rosh Hashanah.  
   Yom Hakippurim.  
   The Sabbath.

## JEWISH LITERATURE.

## SERIES VIII.

## XX Jewish View of the Bible.

The Pentateuch.

The Historical Books.

The Prophets.

Gnomic Literature.

The Psalms.

The Wisdom Literature of the Bible.

Hellenic Literature of the Jews.

Analogies Between the New Testament and Rabbinical Literature.

Talmud and Midrash.

Medieval Philosophic Literature.

Codes of the Shulhan Aruk.

Commentaries on the Bible.

Modern Jewish Literature.

## JEWISH BIOGRAPHIES.

## SERIES IX.

Hillel.

Johanán Ben Zakkai.

Judah Hanasi.

Maimonides.

Joseph Albo.

Judah Halevi.

Saadia.

Bachya Ibn Pakuda.

Rashi.

Ibn Ezra.

Abarbanel.

Menasseh ben Israel.

Mendelssohn. Geiger. Holdheim.

Gabriel Riesser. Zunz.

Heinrich Heine. Samson Raphael Hirsch.

Boerne.

Isaac Leeser. Zacharias Frankel.

Sabato Morais. Elijah of Wilnah.

David Einhorn.

Samuel Hirsch.

Mordecai Noah.

Isaac M. Wise.

## JEWISH EDUCATION.

## SERIES X.

Ideas About Education in Jewish Literature.



What Does the Religious School Aim to Accomplish?

A History of Jewish Education.

(This in several numbers; Biblical, Talmudical, Modern).

What Should be Done for Jewish Boys (as to religious training)?

What Should be Done for Jewish Girls (as to religious training)?

XX Jewish Music.

Jewish Ethics.

Development of Secular Education Among the Jews.

Development of Religious Education Among the Jews.

Development of Technical Education Among the Jews.

Recommendation I. Carried.

Recommendation II.

*Rabbi Levi*—I offer an amendment to recommendation 2, viz: That five hundred dollars be appropriated for the publication of tracts during the ensuing year. Seconded by Rabbi Morgenstern.

*Rabbi Gries*—I advise that a careful discrimination be exercised in the selection of themes, choosing especially such upon which information is most urgently desired at the present time.

*Rabbi Morgenstern*—May I ask what is the specific benefit that the chairman of this committee expects from the publication of these tracts?

*Rabbi Zepin*—There are people living in the smaller cities and communities that have no access to teachings of this kind. But you will never circulate enough tracts among them for many years to pay for them. The people whom we want to reach are those who do not have the benefit of the minister's instruction, and they would be interested in reading these; wherever I have gone I have been asked for tracts of this kind.

*Rabbi Enelow*—I am very much in sympathy with the movement of publishing proper literature on vital Jewish subjects; but if the Conference publishes the tracts under its name, that implies that the Conference puts its stamp of approval on every one of the tracts published. Now it is likely that this Conference would not be willing to subscribe to some of the statements made by individual members of the Conference, and the delicate task would devolve upon the Committee to decide what the official doctrinal opinion of the Conference is. It is a different thing entirely for one member of the Conference to write of his own accord, an essay e. g. on the Immor-

tality of the Soul, or the Crucifixion, and be responsible for the expression of his opinion as an individual than it is if the Conference orders him to write it and publishes it with its approval. These expressions will then be taken as authority. Therefore, I amend that this recommendation with which we are all in sympathy and desire to be supported, be referred for further consideration to the Executive Committee, which shall be empowered to expend a sum not to exceed five hundred dollars.

*Rabbi Mayer*—The objections urged by Rabbi Enelow are to the point. In the event that this motion passes would the Executive Committee have the power to propose any changes or modifications in the tracts? There are a number of complications that might arise, some of them so tremendously important, that this subject should go over another year and be thoroughly considered.

*Rabbi Friedman*—I make the motion that the entire matter be deferred until next year. Carried.

Rabbi Franklin read the following

#### REPORT OF THE COMMITTEE ON PRESIDENT'S MESSAGE.

*To the Officers and Members of the Central Conference of American Rabbis, Indianapolis, Ind.*

Your Committee on President's Message begs leave to report that it has carefully examined the able and inspiring message delivered by President Stolz at the opening session of the Conference, and submits the following recommendations relating thereto:

I. That portion of the report referring to the "primacy of the congregation in the economy of American Jewish life" and also the various recommendations for strengthening the foundations of the synagogue have received the careful consideration of your Committee. We concur in the recommendation of the President that events now transpiring make it timely for us to formulate clearly our standpoint in this important issue.

Political conditions abroad account for the stress which is being laid anew on racial and national ties as being of primary importance in the economy of Israel. This has obscured the truths which we herewith reaffirm that religion is the tie which unites the Jews, the synagogue is the basic institution of Judaism and the congregation its unit of representation.

II. We concur in the President's recommendation that the resolution of the Louisville Conference in regard to Dr. Harris' Suggestion anent the Union Prayer Book be carried out and that a Committee be appointed to make a selection of Scriptural readings as nearly as possible in accordance with the

traditional Parasha; that appropriate selections be added as the Haftarah to each Parasha and that the same be published in pamphlet form for the use of owners of the Union Prayer Book and that it be printed in all future editions of the Union Prayer Book in lieu of the Bible selections now appearing therein.

III. We recommend that in accordance with the President's suggestion a standing Committee on Synagogal Music be appointed, to report at the next Conference.

IV. We recommend the preparation by this Conference of a Ritual and Hymnal for Children's Services, to be used in connection with the exercises of the Religious School, on lines analogous to the regular services, so as to train children for participation in the regular services of the synagog.

V. We concur in the recommendation of the President that an effort be made to foster the holding of religious services at such summer and health resorts as are visited by considerable numbers of our co-religionists, and we recommend that to that end a pamphlet edition of our Sabbath service be published, same to be furnished at a nominal price, for use at such services.

VI. We wish to emphasize the desirability of introducing home services on the Sabbath wherever there is no congregational service; and we take this opportunity of endorsing Dr. Berkowitz's Kiddush ritual and commending it to the use of our people.

VII. We concur in the President's recommendation that a standing committee on arbitration be re-appointed, whose function shall be to exercise its good offices whenever requested for the adjustment of differences between rabbis or between rabbis and congregations.

VIII. For the encouragement of Jewish scholarship and in accordance with the President's suggestion, we recommend the following:

a. That this conference subscribe to three sets of Eisenstein and Broyde's Hebrew Encyclopedia "Ozar Yisroel" of which one set shall be presented to the library of the Hebrew Union College and two be used as prizes for worthy students of that institution.

b. That we subscribe for 5 copies of Abraham Kahana's Biblical Commentary.

c. That we vote a subscription of \$20.00 to the Rashi Stiftung, for the publication of Rashi's works under the direction of Solomon Buber.

d. That this Conference become a member of the Gesellschaft zur Foerderung der Wissenschaft des Judenthums.

e. That we vote a subvention of 100 marks to Theodor for his publication of the "Bereshit Rabba" and that we recommend to the members of the Conference that they subscribe for the work.

IX. We commend most heartily the work of the Hebrew Union College summer school; but as it does not come within the province of this Conference, we cannot concur in the recommendation of the President that we offer an appropriation to cover the cost of an additional professorship therein.



X. We cannot but offer words of praise to Dr. Gotthard Deutsch for his work in the preparation of a complete card index to our current Jewish periodicals, and we recommend that this Conference appoint Dr. Deutsch chairman of a committee for the prosecution of the work he has under way, with the power to choose such volunteer assistants as he may deem advisable.

XI. We recommend that that part of the President's report which deals with the question of church and state be referred to the standing committee on that subject.

Respectfully submitted,

HENRY BERKOWITZ, *Chairman.*  
 LEO M. FRANKLIN,  
 DAVID PHILIPSON,  
 H. G. ENELOW,  
 SAMUEL SCHULMAN,  
 G. DEUTSCH,  
 JOS. KRAUSKOPF,  
 MAX L. MARGOLIS.

Committee.

*Rabbi Hirschberg*—I move that this report be received and taken up seriatim.

*President Stolz*—If there be no objection, this will be the course of procedure. I will ask Brother Philipson to preside.

Paragraph 1.

*Rabbi Heller*—I move the adoption of this paragraph, striking out, however, the preamble, for the reason that I do not think that this Conference is ready in any vote on the President's message to put forward to the world an explanation of the origin of the Jewish nation. Possibly that was not the intention of the committee, but that is certainly what it sounds like. They are telling us that Zionism is the result of political and social conditions, and I am not willing that we should give an explanation such as this.

*Rabbi Newfield*—I second Rabbi Heller's amendment.

*Rabbi Schulman*—I am deeply in favor of retaining the wording of this paragraph of the committee's report, because we have used the occasion offered us by the president's message to reaffirm that for which we feel we stand. We do firmly believe that it is because of this political condition which we hope with God's blessing will soon pass away that the religious idea for which we Reform Jews have been standing and which has been preached for

the last thirty years with great force will appear again in its clearness and its splendor.

The amendment of Rabbi Heller was carried and Paragraph I was adopted omitting the words: "Political conditions abroad account for the stress which is being laid anew on racial and national ties as being of primary importance in the economy of Israel. This has obscured the truths which"

As amended the paragraph reads: We herewith reaffirm that religion is the tie which unites the Jews, the synagogue is the basic institution of Judaism and the congregation its unit of representation.

#### Paragraph II.

*President Stolz*—If the number of Pentateuchal selections be increased and the Haftarothe be added to, as was suggested at Louisville; and if five additional week-day services be inserted into our Ritual, according to a resolution of this Conference, our Prayer Book will become altogether too bulky and heavy. The Haftarothe are always read only in English and it is unnecessary to print them in the appendix. It will suffice if the places are indicated where the appropriate selections are to be found. Moreover, a new edition of the Prayer Book will have to be published this summer before the Committee will be ready to report.

*Rabbi Enelow*—I do not favor omitting the Haftarothe, because everyone does not bring his Bible along; and if the Haftarah is in the Prayer Book, the congregation will be able to follow the reading with more satisfaction.

Nor should we be bound to the reading of one and the same Haftarah. There should be ample liberty of choice.

*Rabbi Berkowitz*—We can meet the objection of bulkiness by using a smaller type with which to print this appendix.

*Prof. Mannheimer*—Before it is finally printed, as was done with the Haggadah, a copy of the committee's report should be sent to all of the members of the conference for suggestion and emendation. In this report, the selections need only be indicated and not printed in full. I move to amend Paragraph II. accordingly. Seconded.

*Rabbi Levi*—This is a very important consideration. When the original committee began its work on the Union Prayer Book, it printed manuscripts and revised them for seven years before it was printed in its final form. Thus we secured the collective wisdom of our members. We should not rush into printing. We would have to publish at least one hundred thousand copies in order to supply the people who would not have these additional selections; and before incurring this expense it would be advisable to appoint a committee to indicate the selections, submit them to the members for criticism and report to the next Conference.

The amendment of Prof. Mannheimer was carried.

The amendment not to print the Haftarothe in the Union Prayer Book, but simply to indicate them, was lost.

Paragraph II was adopted as amended.

Paragraph III.

*Rabbi Heller*—I move that this section be stricken out because it is not advisable for this Conference to undertake the work of cantors.

*Rabbi Wolsey*—I think we ought to have more Jewish music published. So much of our great composers' music is resting in the archives of a few temples and it is shameful that we allow it to remain in the manuscript unused.

*President Stolz*—This is a very important matter and should not be voted down. Our organists are almost without exception non-Jews, and they are not familiar with Jewish music because so little of it is accessible. The Rabbis are frequently not musical, and have only a scant knowledge of the Jewish music that has been published. Our organists use such music as they are most familiar with and can procure most readily and the result is that we have in our synagogues little Jewish and much non-Jewish music, which has quite changed the character and flavor of our traditional service. If we would annually publish a short selection of Jewish anthems, in a few years there would be a radical improvement in our synagogal music. Both in Europe and America an immense amount of music written in the traditional Jewish spirit exists in



manuscript which we could procure, which would ultimately be a source of revenue to us, and would help build up Reform Judaism upon a traditional foundation.

I offer as a substitute motion that a standing committee on Synagogue Music be appointed and that it present a report to the next Conference. Carried.

*Rabbi Moscs*—I would state for the benefit of the Conference that Prof. Schlessinger has left considerable Jewish music unpublished.

*Rabbi Levi*—I should like to suggest that this committee bring in a published list of all Jewish music available today for American synagogues.

#### Paragraph IV.

*Rabbi Levi*—I move that this paragraph be adopted and referred to the Committee on Hymnal which was instructed to prepare services along the lines of the Union Prayer Book for the children of the Sabbath School.

*Rabbi Schulman*—The Committee on Hymnal was originally appointed to revise the Hymnal for the congregation and not to create a ritual of services for the Sunday School children which should be laid out on lines similar to the Union Prayer Book, so that the children be trained to participate with the adults in the service. It is essential that this be made clear. The committee on the President's message recommended that a new committee be appointed, and if you pass this motion you will put the work into the hands of the old committee.

*Rabbi Newfield*—I understood that the Union Hymnal Committee was to revise it, add new hymns and make such recommendations as they found necessary; but nothing was said about children's services.

*Rabbi Berkovitz*—I beg to say that this committee had not been decided on when this article was drafted; the committee on President's report does not indicate any preference about committees; it is perfectly satisfied that it shall be referred to that committee which can most surely accomplish what we desire, and as chairman of the committee I am perfectly satisfied.

*Rabbi Grossmann*—It seems to me that the desire to publish a Union Hymnal was to have a book written intentionally for the encouragement of congregational singing. We should have a book that contains not only songs but the ritual as well. Secondly, if it contains a ritual for children it is serious, perhaps more so than for adults; and we should look after it with a great deal of caution, and by those who are specially interested in that matter, and I might say especially trained. I haven't anything against so important a course of instruction in all of the Sabbath Schools of the country; and inasmuch as there is promise of the establishment of a permanent committee for Sabbath School work, it seems to me this ought to be referred to it.

*Chairman Philipson*—The motion of Rabbi Levi is that this matter be referred to the committee on revision of Hymnal which committee has in charge the preparation of children's services.

*Rabbi Grossmann*—I move as an amendment to this motion that this matter be referred to the Executive Board to assign it to such a committee as it deems wise. Carried.

The paragraph, as amended, was adopted.

#### Paragraph V.

*Rabbi Berkowitz*—I move that this be adopted.

*Rabbi Heller*—I have been time and again impressed with the need of such a service at summer resorts and on trans-Atlantic steamers, and I believe that we should make the service as inexpensive as possible. For my part, I would favor distributing these pamphlets without cost. We might mail twenty-five copies to each Rabbi or well-known layman that would ask for them for the purpose of conducting such a service, and we would be doing a great deal of good.

*Chairman Philipson*—The committee recommends that we print a special edition of our Sabbath morning service for use in summer resorts.

*Rabbi Gries*—I would like the distribution of these pamphlets to be under the control of the Executive Committee so that they would not be used as a substitute for the Union Prayer Book.

Paragraph V was adopted.



## Paragraph VI.

*Rabbi Heller*—I move to strike out the words "Wherever there is no congregational service."

The people who go to the Friday evening service may have an additional service for their children at home, and it does not suffice to have the home service only when they have no other.

*Rabbi Foster*—In seconding the motion I would emphasize the fact that an extra service for the home might be held in connection with the regular Friday evening service.

*Rabbi Berkowitz*—When the committee adopted this paragraph they failed to see the conflict which has been indicated. There was no intention to substitute the regular service for the home service. This is important and I believe this phrase should be stricken out.

*Rabbi Schulman*—The reason this phrase was inserted is that some people offer their home service for the congregational. We believe that the public service is superior to the home service as a Jewish service for devotion; and we want every Jew to know that he must worship publicly together with his brethren. This need not conflict with the home service if he has sufficient religion; but we do not wish to give people a justification for staying away from the congregational service. This should come first, and therefore these words were inserted.

*Rabbi Heller*—Then substitute the words "supplementary to synagogue."

*Rabbi Schulman*—I prefer "where there is no opportunity for congregational service."

*Rabbi Gries*—There is no use passing resolutions and doing nothing to enforce them. Therefore I move that inasmuch as it is the sentiment of this conference to foster the Sabbath evening home spirit, the Executive Committee make necessary provisions looking towards that end.

Seconded and carried.

Paragraph VII. was adopted without discussion.

## Paragraph VIII, a.

*Rabbi Krauskopf*—As a member of the committee on the President's message, and with the consent of the other members, I



would suggest that inasmuch as three copies of the *Ozar Yisrael* are to be subscribed for, one be sent to the Hebrew Union College, one to the Theological Seminary, and one to Gratz College.

The subscription of seventy-five dollars was carried, but the disposition of the three sets was referred to the Executive Committee.

VIII—*b*. Carried.

VIII—*c*. Carried.

VIII—*d*. Carried.

VIII—*e*. Carried.

Paragraph IX. Carried.

Paragraph X. Carried.

Paragraph XI was amended so as to read "referred to the Executive Committee."

*Rabbi Schulman*—I move that the whole report be adopted as amended. Carried.

President Stolz resumed the chair.

*President Stolz*—The next order of business is the report on religious work in universities.

Rabbi L. Grossmann read the following Report of the Committee on Religious Work in Universities.

Your Committee on Religious Work in Universities beg to report the following:

In view of the fact that the Jewish young men and women, pursuing studies at the Universities, Colleges and Seminaries of this country, will eventually constitute an enlightened part of our Jewish Communities, it is our duty to secure their loyalty, while they are in a Christian environment, and their co-operation after they return to their homes.

We believe the students should be afforded the elevating influence of worship and that their religious convictions should be clarified and strengthened. We believe that the religious development of these most promising youths in American Judaism should be ensured by sympathetic and timely attention.

There are already some literary societies and students' organizations active at our various Universities and the young men and women are pursuing this self-imposed task of Jewish study with creditable earnestness. In view of this evidence of real interest and expressed need, we recommend that members of this Conference come to the aid of these efforts and we ask that members of the Conference, who are stationed near Universities, Colleges and

Seminaries be appointed to represent the Conference at these institutions, and be charged with the duty to assist in this work and to take up the supervision and guidance of such classes and literary organizations of the Jewish students as already exist and to organize them where they are needed. At present no organized effort has been made either to interest the Jewish student body in their faith and history, and the religious destiny of the best instructed of the growing generation of American Jewry is left to few, scattered, spontaneous and altogether unguided efforts.

We have a great responsibility towards the students and we cannot afford to delay longer to arrange for their Jewish culture since they are dependent now upon influences which are entirely inadequate and often alien.

This Committee also believes that this Conference should collect data with regard to the number of Jewish undergraduates and graduates at Universities and other Academic institutions of this country, of the societies and classes now existing there and of the kind and scope of the Jewish studies pursued.

Respectfully submitted,

LOUIS GROSSMANN, Chairman.

SAMUEL HIRSHBERG,

ISAAC L. RYPINS,

LEO M. FRANKLIN,

GEORGE ZEPIN.

*Rabbi Kory*—I move that the report be adopted and that the committee be continued. Carried.

*President Stolz*—The next order of business is the Report of the Auditing Committee on the Treasurer's Report.

Rabbi Currick, chairman, read the following report:

*The President and Members of the Central Conference of American Rabbis.*

Gentlemen: Your Committee appointed to audit the Treasurer's report begs leave to submit the following. It has examined the report together with vouchers, checks, and bank statement and finds all its statements accurate in every detail. With regard to the large number of members in arrears the Committee recommends that the officers of the Conference be instructed to enforce the article of the constitution relating to the suspension of delinquent members.

The Committee desires to commend the efficiency and conscientiousness of our worthy Treasurer and to congratulate the Conference upon its having so able an officer.

Respectfully submitted,

MAX C. CURRICK, Chairman,

JACOB L. RAISIN,

A. J. MESSING, JR.,

JOSEPH HERZ.

*Prof. Deutsch*—While I fully concur in this report, I believe that the Executive Committee has been rather extravagant in allowing three hundred dollars for the traveling expenses for the committees, and I think the incoming Executive Board should be more economical.

*President Stolz*—Last year the surplus was four hundred and thirty-two dollars; this year it is over four thousand dollars. So much for the extravagance of the Executive Committee.

Moreover, this is the first time in the history of the Conference that every Committee has presented a report to the Conference, and in each instance it is the report of the committee and not of an individual member thereof. This was only possible because the committees met during the year; and it is but fair that the conference defray the traveling expenses incurred with the sanction of the Executive Committee. The character of the reports submitted to this convention proves that the money has been wisely spent. However, it is for this Conference to decide whether it wishes to sanction a continuance of this practice.

*Rabbi Berkovitz*—I move that this report be accepted and this practice sanctioned. Carried.

*President Stolz*—The next order of business will be the Report of the Auditing Committee on the Publication Committee's Report.

Rabbi Marx, chairman, read the following report:

Your Committee appointed to audit the accounts of the Publication Committee and to consider the recommendations contained therein begs leave to report:

That it has carefully examined said report, and expresses hearty approval of the conduct of the publication committee.

We have examined the statement submitted by Mr. Leon Brunner, certified public accountant, and find that it corresponds with the statement in the report with the exception of seventy-two Union Haggadah's and 1750 pamphlets III (Evening Service for week-days) which are mentioned in exhibit B stock inventory, but not in the accountant's report.

We note with pleasure the adoption of the Union Prayer Book within the past year by eighteen congregations, especially so, by the Baltimore Oheb Sholom Congregation; also, the introduction of the Union Hymnal into eight congregations.



Concerning recommendations made by the committee, we concur in recommendation No. 1 and in that part of recommendation No. 3 which asks for permission to print an edition of 5,000 copies of volume 1, and 6,000 copies of volume 2 of the Union Prayer Book; but, owing to the fact that there are sufficient copies of the Union Hymnal in stock we do not deem it advisable, at the present time, to print additional copies of the Hymnal.

In recommending that the request of the Committee to enter into the new contract with the Bloch Publishing Company on the same terms as the last contract, be concurred in, we desire to express appreciation of the efficient and satisfactory services rendered by the said firm.

Respectfully submitted,

DAVID MARX, *Chairman.*

I. KLEIN,

JONAH B. WISE,

LEO MANNHEIMER,

LEONARD J. ROTHSTEIN,

MORRIS NEWFIELD,

JACOB MIELZINER.

*Rabbi Kory*—I move that the report be adopted. Carried.

*President Stolz*—The next order of business is the Report of the Committee on Resolutions.

Rabbi Schanfarber, chairman, read the following report:

1. Your committee to whom have been submitted the resolutions presented by the members of the Conference begs leave to report that this Conference records its deep sympathy and gives expression to its profound sentiments of regret at the death of Dr. Isaac Dembo, a well equipped physician who undertook to defend the rite of Schechitah and who was a zealous advocate of religious liberty; and of Michael Davitt, the ardent advocate of human rights, a strong defender of the persecuted Jews of Russia. It also records its sympathy over the demise of Jacob Ezekiel, the greatest scholar in the ranks of the B'nai Israel who did much for the promotion of their literature; and of Jules Oppert who through his scientific labors turned light on Israel's past and who also participated in many Jewish activities. We feel deeply the loss of the Grand Rabbin Zadoc Kahn of France, who did much in behalf of Jewish literature, and who by his untiring activity for the oppressed earned a lasting place in Jewish history, and a grateful memory among all Jews.

2. This Conference desires to express its deep sympathy to the congregations of San Francisco and other cities of California for the losses they have sustained in their recent affliction; and sends its good wishes to the Jews' College of London, which recently celebrated the fiftieth anniversary of its foundation.

3. Your committee recommends that this Conference send hearty greetings of congratulations to Simon Wolf, whose seventieth anniversary occurs on Oct. 28, 1906, and who has rendered substantial service to American Israel; and that the Executive Committee take recognition of the eightieth anniversary of the birth of Solomon Buber which occurs on Feb. 2, 1907, he having greatly enriched Jewish literature, especially the literature of the Midrash.

4. The committee concurs in the recommendation that no report of any committee should be presented to this Conference unless a copy thereof has first been submitted to the Secretary.

5. While in principle the Committee agrees with the suggestion contained in the resolution asking that the remarks of every speaker be first submitted to him for revision before it appears in the Year Book, it deems it impractical to carry out the same.

6. It concurs in the recommendation that no report of any committee should be presented to this body unless such report shall have been duly submitted to each member of the committee who had manifested his willingness to serve.

7. It approves of the resolution that the minutes of each Conference be submitted for approval to the Executive Committee prior to publication.

8. It recommends that the Secretary incorporate in the transactions of the current Year Book the action of the last Conference asserting the right of the Executive Board to appoint a committee on the preparation of a ritual for week-day services.

9. It endorses the suggestion of increasing the Executive Committee from nine to eleven members.

10. Your committee concurs in the recommendation that this Conference favors a uniform national law to regulate marriage and divorce and indorses every legitimate endeavor made toward that end.

11. It recommends that a special session of this Conference, to take the place of the regular annual session, be held in the month of April, 1907, beginning on the 8th day thereof.

12. It recommends that the President appoint a standing committee of five on Jewish religious schools, to be known as the Committee on Sabbath Schools.

13. While it considers the establishment of a Sabbath School Journal worthy of hearty approval, it deems it inadvisable for this Conference to subsidize the same at the present time.

14. It heartily approves of the introduction of a synagog extension day on Sabbath Shekalim and recommends that the members of the Conference be requested to deliver a sermon on that day urging support of the movement.

15. It recommends that the President of the Conference communicate with the International Conference at Brussels expressing the sympathy of this body with their endeavor to create an International Jewish Organization and promising this movement its cordial support and co-operation.

16. It recommends that the resolution asking for a committee to be appointed

on professional ethics as to candidating for pulpits be referred to the Executive Committee.

17. It concurs in the resolution that the Executive Committee be empowered to reprint in pamphlet form such papers as it may deem advisable.

18. The Conference felicitates Rabbi A. J. Messing on his completion of two score years and seven of service in the Jewish pulpit and commends Congregation B'nai Sholom for electing him Rabbi Emeritus for life.

Respectfully submitted,

T. SCHANFARBER, *Chairman.*

L. GROSSMANN.

A. GUTTMACHER.

M. M. FEUERLICHT.

I. LEWINTHAL.

I. L. RYPINS.

M. J. MERRIT.

The report was taken up seriatim.

Paragraphs 1, 2, 3, 4 adopted without discussion.

Paragraph 5.

*Rabbi Gries*—It is perfectly easy for the stenographer in reporting the speeches to make several copies thereof, and I am of the opinion that in editing the Year Book the Secretary should mail a typewritten copy of his discussion to every person who has participated in an important debate; for it is absurd that we should be accredited with some of the things reported under our names in former Year Books. I therefore amend the resolution of the committee, as follows:

Resolved, That the Secretary be instructed to submit to each member his remarks made in debate in order that there may be opportunity for a proper revision of the form and language of the discussion.

*Rabbi Philipson*—If our reports are to be of value they must be correct, and I think each member should be given a limited time within which to revise his discussions, before they are printed.

*Rabbi Schulman*—I favor the suggestion of Brother Gries. Our Year Book is not much good if the addresses are printed in a garbled form; and I hope that no matter what the expense, no important remarks be printed without being edited by the members who made the remarks.



I have full confidence in the honor of everyone here, and I am sure that no one will abuse this privilege if it is granted him. The amendment was carried.

Paragraphs 6, 7, 8 adopted.

Paragraph 9 adopted.

*Rabbi Gries*—I wish to call attention to the fact that this resolution is an amendment to the Constitution and must be acted upon next year.

Paragraph 10 adopted.

Paragraph 11.

*Rabbi Kory*—There are so many other Jewish organizations that meet in the spring of the year that the adoption of this paragraph would surely be detrimental to the best interests of the Conference.

*Rabbi Newfield*—It is against the Constitution to have this special meeting take the place of the annual meeting. It might be held in addition to the annual meeting, but not instead of it.

Paragraph 11 was lost.

Paragraph 12.

*Rabbi Grossmann*—The work of teaching in the Sabbath Schools is a large part of the work of the Jewish minister, and it is a responsible part; yet, we have never had in this Conference a standing committee to take an interest in this matter and foster substantial results. The Executive Committee might define the scope of the committee, but I hope that this Conference will create it, which it can accomplish by a two-thirds vote.

Carried by a two-thirds vote.

Paragraph 13.

*Rabbi Zepin*—For a number of years we have been in need of a Sabbath School Journal, and recently a committee on Religious Education brought before the Board of Managers of Synagog Extension of the U. A. H. C. a plan for issuing one. They have an offer from a publisher who agrees to get out a weekly journal at one dollar a year, and offers to set aside two thousand dollars for the purchase of literature and literary material, to be under the control of a Board of Editors appointed by the Board of Man-

agers; he, however, shall have the matter in charge. In return, we are to assure him five thousand subscribers, which means that the Board of Managers shall underwrite to the extent of five thousand dollars. It so happens that the Board of Managers has two traveling agents who would make it a part of their duty to see that this journal is placed in the congregations they visit. Before leaving Cincinnati, they told me that if I could return with five thousand subscribers, they would underwrite it, but we have succeeded in getting only four thousand, and unless this convention in some way or another subsidize the Journal, there is no possibility of its coming out at present. I, therefore, move to amend the committee's report to the effect that five hundred dollars be appropriated by the Conference to underwrite the publication of a Sabbath School Journal.

*Rabbi Philipson*—It is absolutely necessary that we have a religious school journal, and now we have a magnificent opportunity of procuring one.

*Rabbi Newfield*—I move that this entire matter be referred to the Executive Committee with power to act.

*Rabbi Wise*—We who live in the smaller communities feel more keenly than others the necessity for a school journal. If we could afford to pay three hundred dollars for printing the manuscript of the Haggadah, we can afford to give five hundred dollars for something as necessary as this Journal, and I think that this Conference should recommend to the Executive Committee that they deal favorably with this amendment of Rabbi Zepin's.

The Conference thereupon voted its approval of the establishment of a Sabbath School Journal and empowered the Executive Board to make a subvention of five hundred dollars.

#### Paragraph 14.

*Rabbi Heller*—I hope that this will be defeated by a large majority. We are not ready on the spur of the moment to introduce this practice into the synagog.

*Rabbi Levi*—I favor the idea of having all the Rabbis calling the attention of their congregations on one and the same Sabbath of so important a matter as synagog extension. Carried.

Paragraph 15 carried.

Paragraph 16.

*Rabbi Berkowitz*—This has been covered by the report of the committee on the President's address when the recommendation made by the President for a Committee on Arbitration was concurred in and adopted.

*Rabbi Witt*—I understood by the recommendation of the President that the Committee on Arbitration was to have power to adjust differences between Rabbis and the congregations. The matter of candidating for a pulpit is not a matter of difference between congregations and Rabbis, but between Rabbis themselves. We want the Conference to commit itself to a certain principle by which we may be guided.

*Rabbi Gries*—There are men present here today who, when a position is vacant, wonder whether or not they should apply for it. Some one has already applied and they would like to know whether they have a right to consider themselves candidates. Younger men who are not as fortunately situated as some of the older ones are, do not know what is the proper course to follow, and if there was some clear-cut statement by the members of this Conference as to the ethics of candidating, it would help them when a pulpit is vacated.

*Rabbi Schulman*—It is quite natural that certain questions should arise which offer problems concerning our profession and which ought to be answered from an ethical point of view. We learn what is right by experience, and this matter of candidating for pulpits is no reflection upon the character of any member of this Conference; on the contrary, it is rather an expression of their desire to do what is right. I favor the establishment of this committee.

*Rabbi Witt*—The resolution is much larger than is conceived by the Conference. I should like to see an expression of opinion not only from the members of this Conference, but also from the congregations. This question is not to be settled among ourselves. Our action should refer to the congregations as well as the Rabbis.



Paragraph 16 carried.

Paragraph 17 carried.

Paragraph 18 carried by a rising vote.

The whole report, as amended, was adopted.

The following resolution submitted by the special committee appointed by the Executive Board to devise ways and means for the relief of San Francisco congregations was unanimously adopted by a rising vote.

Information has reached us from reliable sources that the San Francisco Jewish community has suffered great financial losses by reason of the recent earthquake. Religious and charitable institutions, the rehabilitation of which will necessarily progress slowly, have been crippled. The immediate attention of the Jews in that community will be claimed by the attempts at restoring private shattered fortunes. The sinking funds of the charitable institutions of the city are drawn upon for the purpose of relieving distress and placing the poor in a position to take up their trades as before the disaster. While Temples "Emanuel" and "Israel" are able to take care of themselves, and while the resources of Ohabe Shalom are partially crippled, two synagogues have been completely wiped out, either by the earthquake or the fire. The United Charities of the country can not come to the aid of institutions devoted to worship and religious education. The other denominations have already taken steps for the re-building of church edifices and schools, even where, as in the Episcopal Church, the aggregate loss amounted to a million dollars.

It is incumbent upon the Central Conference of American Rabbis to come to the assistance of the afflicted congregations, and we therefore recommend that the Executive Committee take the matter into earliest possible consideration, and devise such ways and means that shall bring relief to the spiritual needs of our afflicted brethren in San Francisco.

JOS. KRAUSKOFF.

DAVID PHILIPSON.

MAX L. MARGOLIS.

SAMUEL SCHULMAN.

Rabbi M. N. A. Cohen read the following Report of the Committee on Thanks which was unanimously carried by a rising vote:  
*Mr. President and Members of the Central Conference American Rabbis.*

Gentlemen:—This, the largest convention of the Central Conference of American Rabbis ever assembled from the point of view of numbers, desires to express its heartfelt thanks for, and appreciation of, the thoughtful consideration evinced by the Jewish community of Indianapolis, for the lavish entertainment and courtesies extended to its members during its session, and especially to the Indianapolis Hebrew congregation, the local entertainment

committee of which attended most profusely to the wants of the Conference and whose ladies worked with untiring efforts and unflagging energy to show us the hospitality of the congregation and to make our stay here a pleasant one.

We further extend our thanks to our colleagues Rabbis Mayer Messing and M. M. Feuerlicht, for their cordial fellowship and devotion; to the local press for recording the proceedings of our meetings; to the Commercial Club and Das Deutsche Haus for extending their privileges to our members; and also to all our Colleagues and Brethren who have worked to make the 17th Annual Convention of the Central Conference of American Rabbis an unparalleled success in every way.

M. N. A. COHEN, *Chairman*,  
A. BRILL,  
E. FRISCH,  
S. KORY,  
S. MANNHEIMER,  
A. J. MESSING.

Rabbi Charles S. Levi, chairman, read the following Report of the Committee on Nominations:

*To President and Members Central Conference American Rabbis.*

Gentlemen:—Your Committee on Nominations for Officers and Executive Board for the ensuing year beg leave to submit the following report:

Honorary President .....	Kaufman Kohler
President .. . . . .	Joseph Stolz
Vice-President .....	David Philipson
Recording Secretary .....	Samuel Hirshberg
Corresponding Secretary .....	Tobias Schanfarber
Treasurer .....	Chas. S. Levi

#### EXECUTIVE BOARD.

A. Guttmacher.  
M. M. Feuerlicht.  
D. Marx.  
M. J. Gries.  
M. L. Margolis.  
S. Schulman.  
S. Sale.  
H. Berkowitz.  
L. Grossmann.

CHARLES S. LEVI, *Chairman*,  
L. WITT,  
E. LEIPZIGER,  
CHARLES RUBENSTEIN,  
SOLOMON FOSTER,  
GEORGE SOLOMON,  
M. MESSING.

*Rabbi Newfield*—I move that the officers be elected by acclamation and that the secretary cast the ballot for all of the officers as named. Unanimously carried.

*Rabbi Newfield*—As per direction of the President, I now cast the entire ballot of the Central Conference of American Rabbis for K. Kohler, of Cincinnati, as Honorary President; Joseph Stolz, of Chicago, as President; David Philipson, of Cincinnati, as Vice-President; Charles S. Levi, of Peoria, as Treasurer; Samuel Hirshberg, of Milwaukee, as Recording Secretary; and Tobias Schanfarber, of Chicago, as Corresponding Secretary, of this Conference.

*Rabbi Newfield*—I think we should change our mode of election. The members should have more of a voice in the selection of officers and directors. I am glad the suggestion has been made that more than nine names be presented to the Nominating Committee.

*Rabbi Heller*—The purpose of the Nominating Committee is to be helpful by merely suggesting a list of names that might be satisfactory. The Conference has the power to add names if it desires to.

A number of nominations for the Executive Committee were made from the floor, but their names having been withdrawn, Prof. Deutsch moved that the Secretary be instructed to cast one ballot for the nine members suggested for the Executive Board by the Nominating Committee. Carried.

The Secretary cast one ballot for the following as members of the Executive Board: A. Guttmacher, M. M. Feuerlicht, D. Marx, M. J. Gries, M. L. Margolis, S. Schulman, S. Sale, H. Berkowitz, L. Grossmann.

*President Stolz*—I hope that one word will be sufficient to express to you my deep feeling of appreciation for the honor which you have conferred upon me; and I ask for your earnest and cordial co-operation in the vast amount of work mapped out for next year.

*Rabbi Herz*—I move that the thanks of this Conference be tendered to Dr. Stolz for his fairness in presiding over this Conference. Unanimously carried by a rising vote.



*President Stolz*—Invitations for our next place of meeting have been received from New York, Savannah, and Mobile.

*Rabbi Philipson*—I move they be referred with thanks to the Executive Committee. Carried.

The conference was closed at three o'clock with a Hebrew prayer and benediction by Professor Deutsch.

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Read and approved at a meeting of the Executive Committee, held at Cincinnati, Oct. 15, 1906.

JOSEPH STOLZ, *Pres.*  
S. HIRSHBERG, *Sec'y.*

## SUMMARY

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Memorial Resolutions on the death of Aaron Norden, H. J. M. Chumaceiro, Morris Goldstein, Sigmund Schlessinger, William Rainey Harper, Zadoc Kahn, Miss Martha Wolfenstein, Isaac Dembo, Michael Davitt, Jacob Ezekiel and Jules Oppert, adopted and copies thereof ordered sent to their respective families.

Manuscript of Minister's Hand Book ordered printed as manuscript, excluding Halakot.

Elaboration of plan for Reaching Adolescents referred to Committee on Social and Religious Union.

Uniform Pronunciation of Hebrew referred to a new committee.

Seder Haggadah ordered printed.

Revision of Union Hymnal referred to a committee.

Week-Day Services ordered to be printed as manuscript.

Resolved not to publish Quarterly Review.

Committee on Social and Religious Union to consider Ways and Means of instituting a Lecture Bureau to arrange courses of Lectures on Jewish Subjects.

Five thousand copies of pamphlet on "Bible in the Public Schools" ordered printed.

Committee on Church and State to secure pamphlet on Immigration Question and to collect reference library on subjects bearing on Church and State to be kept separately in the library of the Hebrew Union College.

New edition of Union Prayer Book Volumes I and II ordered printed.

The amendment to report on Synod Committee reading: "While we are in favor of Union of action in American Israel on occasions of emergency, we declare the formation of any organization through this Conference impracticable and inadvisable" adopted by a vote of 42 in favor and 21 against.

The majority report of Synod Committee was tabled by a vote of 52 to 16.

Resolved to publish a pamphlet of Holiday Sermons. Publishing of tracts deferred until next year.

The Conference affirmed that "Religion is the tie which unites the Jews; the synagog is the basic institution of Judaism, and the congregation its unit of representation."

Resolved to revise the selection of Pentateuchal Readings and Haftarothe.

Resolved to publish traditional Synagogal Music.

A Ritual and Hymnal for Children's Service to be prepared.

Services at Summer Resorts to be fostered, and to this end a pamphlet edition of the Sabbath Services' ordered printed.

A Standing Committee on Arbitration to use its good offices whenever requested for the adjustment of differences between Rabbis, or between Rabbis and Congregations.

Resolved to appoint a Committee on Professional Ethics as to candidating for Pulpits.

The Conference subventioned Eisenstein & Breyde's Hebrew Encyclopedia "Ozar Yisroel;" Abraham Kahana's Biblical Commentary; Rashi Stiftung for the publication of Rashi's Works under the direction of Solomon Buber, the Gesellschaft zur Förderung der Wissenschaft des Judenthums; Theodor's publication of the "Bereshit Rabba."

The Hebrew Union College Summer School was commended.

A committee was appointed to prepare a complete card index of our current Jewish Periodicals.

Resolved to encourage religious organizations already existing at our Universities, and to collect data with regard to the number of Jewish undergraduates and graduates at Universities and other academic institutions of this country; of the societies and classes now existing there, and of the kind and scope of the Jewish studies pursued.

Resolutions of sympathy were passed for San Francisco sufferers and Conference expressed its desire to co-operate in the rehabilitation of the destroyed temples.

Resolved to take cognizance of Simon Wolf's seventieth birthday and of the eightieth birthday of Solomon Buber.

No report of any committee to be presented to the Conference unless copy thereof has first been submitted to the Secretary.

No remarks of speakers on floor of the Conference to appear in Year Book until they have first been submitted to them for revision.

No report of any committee to be presented to the Conference unless it has been submitted to every member of the committee.



Secretary of the Conference ordered to incorporate in the transactions of the Current Year Book the action of the last Conference asserting the right of the Executive Committee to appoint a committee on the preparation of a ritual for Week-Day Services.

The Conference endorsed the suggestion of increasing the Executive Committee from nine to eleven members.

A Standing Committee on Jewish Religious Schools ordered appointed.

The Conference voted its approval of the establishment of a Sabbath School Journal and empowered the Executive Committee to subvention the same.

The Conference favored recommendation of a Uniform National Law to regulate Marriage and Divorce.

Synagog Extension Day established on Sabbath Shekalim and members of the Conference urged to deliver a sermon on that day for the support of the movement.

President of the Conference was asked to communicate with the International Conference at Brussels affirming our sympathy with the movement and offering our co-operation.

The Executive Committee was empowered to reprint in pamphlet form such papers as it may deem advisable.



## APPENDIX

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### A

#### CONFERENCE SERMON.

#### THE FUNCTION OF THE RABBI IN HIS RELATION TO HIS PEOPLE.

Text: Numbers XXIII, 9.

Rabbi Samuel Schulman, New York City.

Every age in Judaism has its own characteristic expression. The form which is most expressive of the Judaism of our time is the living word of the preacher who voices the lasting impulses of Judaism and makes the present living religious experience take its place in the great historic life of Israel. Not the scholar whose main function is to interpret the past and to present the material to be worked up into the life-blood of present religious sentiment; not the philosopher whose business it is to seize the rich, many-sided content of religious aspiration and achievement with all its glow and color and find the theological formula in some pale abstraction; not even the man of affairs, no matter how distinguished he may be in commerce and statesmanship; not these voice the characteristic work of Judaism. The scholar, the philosopher, the communal leader, above all the simple men and women who live the life of Judaism, may be and no doubt are, often superior and therefore more representative of the Jewish spirit than this or that rabbi whose business it is officially to teach and to preach. It is certainly well known to you how jealous the Synagogue is of the reputation of the Jewish people, how little encouragement it gives to the arrogance of spiritual leadership. The greatest leaders in Israel, a



Moses, an Elijah, an Isaiah, are rebuked for calling the Israelites rebels, for intimating that they had forsaken the covenant of God, for suggesting that they were a people of unclean lips.

Therefore it is not in the spirit of self-glorification that I thus speak of the office of the Rabbi, teacher and preacher. We will in modesty sit at the feet of any master of learning, and will watch every morning for some new trophy which his research may bring us. We will listen reverently like "the learners." We will certainly not be lacking in deference to the men of practical wisdom and will seek to benefit by their counsel. But if we must say we are learners, let us not forget how one of the most distinguished of the prophets describes himself. "The Lord God gave me a tongue of the learners to know how to speak a word in season to the weary." It is the preacher whose mind is open to all the influences enumerated, whose spirit is constantly being quickened by the living waters of the Torah, which it is his particular function to have in his mouth, it is the preacher in the pulpit and the minister at the altar and in the home, who is in the very center of life's forces, its joys and its griefs, its virtues and its sins, its heroisms and its crimes, it is he who becomes the *לשון למודים* the living exponent of the Judaism of his day. By his words he voices the present and influences the future. The scholar in the closet studies and interprets the history of Judaism, the Rabbi learning from and speaking to his people, makes the history of Judaism. To use a phrase of Emerson, if the former shows that God was, the latter, if he is true to his high office, shows that God is.

Having such an exalted conception of our holy office, colleagues and friends, I consider it a great privilege to be the mouth-piece of this occasion. While it is a privilege, it is also a difficult task. I feel too keenly the inadequacy of my words as compared with my own ideal of what a conference sermon ought to be. I certainly will not arrogate to myself the right to exhort or to teach you who are masters in your own field. I would only crave your indulgence if in the light of recent discussions and events in the household of Israel, I present my conception of the function of the modern Rabbi in his relation to his people.

Looking down from the heights upon Israel as a people, the Heathen seer, Balaam, who was called to curse and was compelled to bless, whose intellectual power and piercing insight were regarded by our sages as not unequal to the gifts of Moses, our friend the enemy, who said many beautiful things about us has, in the very first words of his speech correctly characterized us. "It is a people that dwelleth alone and is not reckoned among the nations." Israel is a unique people. The Rabbi, I hold, is the characteristic representative and real leader of Israel, whose distinctive genius always has been and still is religious. A community whose vital breath is religion and the purpose of whose existence as related to those who do not belong to it, is to exert religious influence, to spread the knowledge of the true God and the service he requires, will of course contain men of all ranks, talents and occupations, but its essential representative is the religious teacher. A church may have laymen as leaders when they act in their religious capacity. Indeed, in Israel learning, character and piety make the Rabbi, and in a sense, there is no distinction between laymen and priests. But practically in our time the Rabbi, being the embodiment of Israel's unique spirit, is its natural leader.

"This people I have formed that they may declare my praise." This unique people gave the world a unique literature; the Rabbi is the interpreter of this literature which in every book and line is a hymn of praise to God. If he is characteristically to lead, he must in humility serve. His individual initiative and energy find their guiding mentor in the moral authority which speaks out of the past. If his leadership is to mean life and not a decline towards death, he will be wise enough to become a disciple of the wise and read and interpret the autobiography of the soul of Israel in Bible, in Talmud, in the words of singer, thinker and preacher of past generations.

"My people bear witness as against me." Bear witness to thy special work in the world. It is a unique people, this people discovered a new subject matter for religion. It was not characteristic of the religion of Israel to offer burnt offerings, to seek the favor of God by rivers of oil, to honor Deity by rites and cere-



monies. What was characteristic of the religion of Israel was to take personal morality, civic virtue, social justice, the love of man for his fellow-man which springs from sympathy and make them the wherewithal to serve God. Not that other nations lacked moral laws; the distinction of Israel consists in having perfectly fused morality with religion, in having discovered that the chief part of religion is made up of the moral laws, that life is not something secular which religion adorns, but that life is sacred which religion is to permeate. Therefore the moral element in everyday life is the service unto the Eternal when it is touched with the emotion of a humility conscious of itself in the *presence* of the Eternal. The Rabbi is thus the lineal successor of the Prophet, and the impartial, free and fearless preacher of righteousness in the individual, in the home, in the state, in every human relation.

It is a unique people עם תורתו בלבם whose ambition was to plant the kingdom of God on earth so that His law come to be written in that people's heart and in every human heart. Its purpose was the education of the soul; by becoming a holy people it was to teach men to become holy. The Zohar quaintly illustrates it by saying that the stages of God's love for Israel were reflected in the different names He called it. First, a *kingdom* of priests; then a holy *nation*; then a holy *people*; the worthiest designation is, *holy men* shall ye be. Its mission was to live what it taught. The Rabbi's most difficult and heart-searching function, therefore, is to be the spiritually consecrated priest, whose mouth speaks truth and who, while by his thought he may divide men, by his example of love of peace and upright conduct he is to unite Israelites and the world. Representative Jew, student of the Torah, courageous preacher, and consecrated priest, this is the ideal Rabbi. In the light of such a characterization some clear answer may perhaps be found to the questions recently discussed as to the possible union of Israel, the religious anarchy supposed to reign in our midst, the freedom of the pulpit and the dignity of the Rabbinical office.

I. The various attempts recently made to discover a possible organization to express the unity of Israel and the failure of the



last one are a lamentable proof how little clearness exists as to what Judaism means and as to what Israel is. We are still wrangling whether we are to emphasize and thrust into the foreground our supposed racial integrity, our falsely assumed national aspirations, or our exclusive religious function. And because of these contentions of race Jews, nationalists and religionists, Israel has for the present to dispense with some form of official union. The real union exists and is a workable asset of inexhaustible wealth. It is in the Jewish heart. I would not be understood as deploring the recent failure to find a scheme of organization. I was not impressed with the urgent need for it. The sentiment of the Jewish heart, never asleep, always awake to do deeds of love when a real need exists, leaped into activity last November and found a working method in a few days. We were one when the cry of our brethren came across the sea; and for other purposes it is not necessary to force artificial unity. Unity must result as a natural growth from a soil fertilized by mutual respect for differing religious convictions, and fostered by the light of clear thought. Union will not come from deliberations in the conclave of the few, but from the thorough discussion in the congregational forum of the many. Before such a union is made possible, education is necessary to procure unanimity upon the thought that whatever partisan divisions may exist in Israel, its unifying power is the conviction that it is a religious community only, witnessing to the Eternal and to the righteous life as the service He demands. Without religion let this be interpreted as one will, Israel is nothing. It is a sad commentary upon the deadening influence of an excessive ceremonialism on the one hand, and on the other hand upon the spiritual denudation of a so-called reform which for many meant merely self-indulgence, that there is such a wide-spread unwillingness to acknowledge the exclusively religious function of Israel as an historic power, and such a stubbornly persistent emphasis of Jewish racialism.

Now there is nothing more firmly established than the religious character of Israel. It was from the start in idea that which in the fullness of time it became in fact, a congregation of Israel, a

church. We must not let ourselves be deceived in this matter by appearances, nor become the victims of etymologies. Israel in Scripture is called a nation, a *peuple*. But it is a unique and peculiar people. And its peculiarity consists in this, that its national genius expressed itself fully, characteristically, and with creative power only in religion; and its ultimate goal and triumph were conceived as an age when national distinctions shall have been transcended by the unity of faith and life, into which it shall have succeeded in binding the world. This peculiarity of Israel's national consciousness explains many things in Jewish history. There is in Israel no national pride as we understand the term today. There is no glorification of the people as such, of the warrior, of the thinker, of the artist, of the trader, of the man of power or cunning, in a word, of any form of national prowess. There is nothing in ancient Jewish nationalism that smacks of that spirit of national self-consciousness, that boasting and jealous Chauvinism which has characterized nations in the latter half of the nineteenth century. Self-conscious the Jew was; but it was not a consciousness of self-seeking, but of service. His dream was not to conquer the world, but to convert it. The gerim or converts were welcomed as the Midrash beautifully intimates when they came like Ruth, the daughter-in-law of Naomi, and like Naamah, the wife of Solomon, in love, in self-sacrifice, above all, in poverty. Poverty, suffering, escape of the helpless from brutal oppression, alas! are no keys to the gates of hospitality of most modern nations.

All through Biblical history the refrain is not the glorification of the Jew, but "Not unto us, but unto Thy name, be the glory given." And the national consciousness which was being religiously trained for centuries, discovers itself at last with all its overwhelming majesty of heroic martyrdom and spiritual world-dominion, in the Prophet's conception of Israel, Servant of God, a covenant people, from which people the non-Israelite when he joins it, will not be distinguished because "My house shall become a house of prayer for all nations." And so, indeed, when the training received its climax in the Babylonian captivity, though all the



glorious visions of an Isaiah were not immediately fulfilled, are not yet realized, his influence is profoundly felt and Israel returns to Palestine, not an independent nation, but a covenanted synagogue, a Keneseth Israel, a Church Israel, a name ever afterwards used by its choicest spirits with tender predilection. And as it needed the catastrophe of the Babylonian exile to complete the training, so it needed the catastrophe of Roman conquest to render this training completely effective, and therefore to adapt a rabbinic phrase, when the relic of classic Hebraism, the temple, was laid in ashes, Messianic Judaism was born. Israel survives the ruin of its sanctuary because it lives by its deathless idea. Its life, never centering in the things which are indispensable for every other nation, land, government, independence, even a language for daily use, but which for it were impediments, it begins its true life. It was not destroyed, but it was liberated by the Romans. It became a church in practice, what it had long been in theory and in its deepest yearnings.

This explains also the religious productiveness of the Jewish genius. It is creative only in religion and in a literature and in a wisdom of life permeated by the religious spirit. Twice in the world's history has it brought forth religions which were temporarily fitted for western and eastern nations. Perhaps it is destined, should the Jew mingle with the progressive Asiatic, to bring forth a new form of religion, suitable to that people of vigorous intellect, practical sagacity, respect for ancestry, and progressive spirit which dwells in the Far East. You will pardon the fancy. Its genius, however this may be, having moulded the Jew as the servant of the Eternal, the destiny of the Jew is not merely, as Dubnow has it, to be thinker and martyr because quite falsely he assumes, and others echo him, that the world has learned Monotheism and that therefore the Jew has no longer any religious mission; but his destiny still is to be the protagonist on behalf of a religion whose conception of God's absolute unity saves the intellect from humiliating surrender to supernaturalisms and makes the righteous life, as embodied in the laws of states, in the customs of nations, in the characters of men and women, the ever real service unto the Righteous God.



This peculiarity explains how the individual Jew has genius for religion and talent for everything else. The Jews are original in religion and morals, and the world's best assimilators of all other kinds of human culture. Even Spinoza, who is a first class mind in philosophy, I would venture to say is no exception. For, while from the point of view of Judaism his teaching is heresy, in that it does not sufficiently emphasize the transcendence of God, yet by his Pantheism he has profoundly influenced modern thought. It is not the metaphysician in him, but the "God-intoxicated man." that has imparted the religious sentiment which permeates modern poetry and its attitude towards nature. Thus, when we study history, when we examine the genius of Israel, when we analyze the creative power of the Jew, we find confirmation of the truth that the distinctive Jewish consciousness is religious and nothing else.

The recognition that Israel is a church is the only valid condition for its life among the nations. There is no reason why it cannot assimilate with what is best in its environment. The Jew is at home everywhere. The form of assimilation alone can be in dispute between Reformers and the neo-Orthodox. As to the fact that one can be born into the synagogue and that thus there is a physical element in Jewish heritage, this has reference to its origin, but not to its goal. It began with the family and aspires to make the whole world one family. The mere race Jew dies out; the sincere convert, even though love draws the soul, is hospitably grafted upon the Jewish tree. Israel is conscious of itself as a priest people whose political exclusiveness was but a temporary passing phase. As to the world, it is a church, open to all who come and seek its covenants and assume its burdens. Not interpreting its spiritual heritage as a creed to save, but as an ideal to unite the world, it can afford to wait. The whole content of Jewish consciousness is exclusively religious. If you ask the real orthodox, pious Jew, who prays for the personal Messiah, why he so prays and what is his heart's real desire, he will answer that he prays to bring about the time when he can better serve God in the holy land than in the sojourn of his exile. But as long as the Messiah has not appeared with his miraculous restoration of the ancient cult, he is willing, provided he is

not molested, to remain in any land where he is permitted to serve God according to his conscience. We Reform Jews may differ with him in the interpretation of Judaism; we may discard the belief in the personal Messiah because of its connection with a cluster of other beliefs which cannot thrive in our intellectual atmosphere. But Reform and Orthodox Jews agree in emphasizing religion. The Orthodox Jew as such has no secular national aspirations. And it is therefore no accident that many who have joined the latest nationalistic movement known as Zionism, whose utilitarian aspects we are not here discussing, have very little or no Jewish feeling. Indeed, a striking illustration, that this nationalistic movement is foreign to the abiding impulses of Jewish history, is the fact that the two most prominent leaders in Zionism, men of international reputation, have married Christian women without their being converted and thus have shown their readiness to undermine that spiritual unity of the home which since Ezra and Nehemiah has been acknowledged as the indispensable safeguard for the perpetuation of the Synagogue. In fact, all recrudescences of the ancient secular national idea are passing phases. We may understand their origin in the dire necessities of the times on the one hand, and in the revival of exclusive nationalism in the thought of the last decades of the nineteenth century. We may sympathize with their practical alleviative character, as far as they accomplish anything to mitigate the sorrows of Israel, which as yet they have not done. But they, as well as any other philanthropic agencies, are incidental, temporary, expedient unions. The real union which is the permanent expression of the Jewish consciousness, is the synagog, and we Reform Jews, the objects of ridicule of every story-writer and poetaster of the Ghetto, we who have emphasized all along the Jewish religion, are the genuine Jewish nationalists. We have been true to the descriptions of Israel in the Torah. We have nurtured the dream of spiritual world-conquest of the Prophets. And of the synagog as the distinctive expression of Judaism, who but the Rabbi is the natural representative and leader? He may be discredited by his own incompetence; he may be over-awed by the power of wealth; he may be thrown into the shade by the

brilliancy of social and intellectual achievements which dazzle the non-Jewish world: but within Jewry, that which is sincere, consistent, and of sound Jewish fibre, must acknowledge his authority and his natural leadership. It is a unique people, therefore not its statesmen, or its scientists, or its artists, or its litterateurs, but its Rabbis, its religious teachers and preachers, represent it.

II. The Rabbi is the expounder of Israel's unique literature. If he is to lead, he must never forget his discipleship to the masters and leaders of the past. He is the interpreter of the Bible and all succeeding Jewish literature. The whole theory of Jewish teaching and preaching roots in this thought. He must acknowledge that the creative sources of Jewish genius lie in the past. The originality of the present lies in the wisdom to use such past. We are literally scribes as compared with the wealth of our heritage. It may be said complacently that we should take our text from life, not from Bible or Midrash. But if this were done in thorough-going fashion, the influence of the religion of Israel would soon come to an end. The Bible is for us the immortal expression of Israel's genius; it is an ever-lasting classic; its work can never be done over again. Subjectively considered, it is Israel's unique contribution to the world when its genius brooded in all the purity and vigor of native unmixed strength. Objectively considered, it is God's revelation, through Israel, to man. We do not speak of the Bible in the Karaite sense, exalting its letter and authority above and to the exclusion of every oral tradition and later interpretation; but rather we speak of it in the Rabbanite sense, which saw in it an undying fountain of quickening inspiration and information for the rule of daily life and of consolation and vision for daily hope. Thus the problem for every generation is how to find the method for the interpretation of the Bible which will meet its own needs. We do not draw an impassable barrier between it and the literature which followed it, and never forgot its dependence upon it. We recognize that Judaism is incomplete without its ripening in the thought of the Sages for whom the Bible was the root of their thinking. We insist further upon the divine revelation in the truth that speaks out of the knowledge, the philosophy and the religious



experience of today. God is constantly revealing himself to the human soul. To use a phrase of the Mechilta, God at Sinai did not come by a man, by a book, or by a tradition; He revealed Himself. So He reveals himself in the sincere conviction which makes faith in God and gives religion a power in life; not in any blind adherence to persons, or books, or customs. Every generation is influenced by its own peculiar revelations.

But because of this very freedom and authority of the reason and conscience of the present, we need all the more the restraining and guiding influence of Jewish literature, and above all, of its immortal source, the Bible. It is said that there exists too much liberty in the Reform branch of the synagogue; there is almost an anarchy of individualism. And as a remedy, it is suggested that we ought to have authority in the form of Synods to define the faith and practice of the modern Jew, and to coerce the individual, or at least to overwhelm him. I cannot say that I sympathize with this attitude. In the first place, I deny the existence of the so-called anarchy. There is quite a unanimity in the main ideas of Reform Jewish preaching. Whatever exuberance of callow individualism may be manifested will be subdued by its own ridiculousness and will be recognized as personal vagary. The essence of reform Judaism, however, is wrapped up with the right of the individual to reinterpret his heritage in accordance with his reason and conscience. The break with Rabbinical Judaism and the endeavor to distinguish even in the Pentateuch a permanent and transient element, made such liberty inevitable; and when Mendelssohn claimed that the layman, no matter what ritual law he may have transgressed, cannot be deprived of the ministration of the synagogue, that is, excommunicated, because Judaism having no secular arm to maintain its authority was exclusively a religion, and could only persuade and not coerce, he became, despite the fact that he was Orthodox in observance, the first practical Reformer. If any one wants authority, he has it in the Shulhan Aruk Code, as interpreted by the ablest Rabbinical authority living. We Reformers deliberately stand on a different platform. To speak of a code of Reform Judaism, is in my humble opinion, absurd. We are a party

in Judaism whose strength is our Jewish consciousness, our *will* to be Jews, and whose aspiration is to reinterpret and reapply the eternal principles of Israel's religion, in the presence of which, as around Sinai, Israel is one, to the problems of a new stage in its history. We cannot create new external authorities; in doing so we destroy the principle which, as a matter of fact, has created and developed Reform Judaism.

This principle is, in the last analysis, in harmony with the methods of growth and development all through Jewish history: Never in the history of the synagogue, were creeds manufactured in council or even in committee. An Abraham, a Moses, an Isaiah, an Ezra, a Hillel, an Akiba, a Maimonides, a Mendelssohn, become creative centers from which radiate new movements in Judaism. The individual dominates by the moral authority which the compelling character of his thought, the superiority of his learning, and the consecration of his life, naturally command. The creed of a Maimonides gets itself accepted because it expresses for the time, the satisfaction of a longfelt want. And if in our time there shall arise a man who combines a complete mastery of modern thought with a complete mastery of Jewish literature, and he shall write a book and give a modern expression of Judaism, it will win authority by its own inherent power and will come to be universally accepted. The individual is always the source of authority. In the Bible he is revealer, in later literature, he is interpreter and applier. In him does the spirit break forth from time to time, which is proof that the covenant with Israel has not departed from his mouth. In fact, our time, with its complete freedom, mirrors the ideal constitution of the synagogue. The individual, it is true, must, if he be reverent and modest, seek information from, and be influenced by, the character and learning of other individuals, those better prepared than he to interpret the past and apply it to modern life. In plain words, he must love truth better than himself. He must be sure that his individualism is not a freak, but a fresh inspiration.

This he will make certain by letting his soul be saturated with the Jewish spirit as it flows uninterruptedly for thirty-five centuries in

Jewish literature. The early Reformers at first attempted to harmonize their teachings with Talmudic authority. Later ones made the attempt with the Biblical letter, all the time unconscious of the fact that they were really originators as individuals, while their desire to find a basis in the past was the legitimate one to make sure that they were being carried by its spirit. At last, in the latest phase of Reform Judaism, the distinction between spirit and form, between eternal Torah and temporary Thoroth is clearly grasped, and thus practically the individual is recognized as the source of innovation, and his sincerity the only explanation and justification of his work. Only he who drops the name Jew because he no longer wills to be a Jew, who has lost faith in the mission of Israel as a priest people reads himself out of the Synagogue. For every one else there is room. Of this individualism we cannot rid ourselves; it is of the very essence of Reform. We will glory in it unless we have become timid or unworthy. But that it become not a road to death, rather a tree of life for Israel, all that is needed is the humble daily contact of the individual mind with Jewish literature, the appropriation of it for the weekly sermon and for daily instruction. Our texts and our themes must be taken from it, and made to interpenetrate modern life. Then *הארון נושא את נשאתו* the ark of our literature will carry us safely as it has carried former generations. The Rabbi, in order to lead the present, must be the scribe and interpreter, the faithful disciple of the past.

III. If the freedom of the Rabbi is to be measured and corrected by the revelations and oracles of the past, it does not mean that he is not to enjoy an absolutely free pulpit. He must be scribe as to the past; he dare not divest himself of the mantle of Prophet when the living questions of the present clamor for the word of untrammelled courage. He is not merely a teacher of what is right, in calm academic manner; he is the preacher of Judaism, vitalizing men's consciences, convicting them of sin, and laying bare unsparingly the corruption of the body politic. The question has recently been raised as to the relation of the independence of the Rabbi as preacher to the congregation or its Board of Trustees as



a possible critic and controller of his utterances. The particular occasion on which this question was raised does not concern us here, but the principle involved touches the very dignity of the Rabbi's office and its vital teachings of Judaism. The Rabbi holds his position, it is true, not by any inherent right or hierarchical authority, but by the election of a congregation; any man may be elected by a Jewish congregation as its teacher, provided his learning, his character and his Judaism satisfy it. His office, however, of leader of men, is in no sense the creature of the congregation, and his authority is not dependent upon it. As long as his tenure of office lasts, he holds the vote of confidence of the congregation in his piety, character and intellect, which makes him its moral and spiritual leader. He does not stand to the Board of Trustees in the relation in which a manager of a department stands to a Board of Directors who represent stockholders. His utterances cannot be reviewed or controlled by an Executive Board. He is the teacher of the Board as well as of the whole congregation. Of course his authority will soon enough be seriously impaired if a member of the congregation can prove his inferiority in learning, any ethical shortcoming in him, or a lack of the worthy spirit of the minister. But as long as he remains leader he must be a free man. He is responsible only to his conscience for what he preaches. And as Judaism is an ethical religion above everything else, and nine-tenths of its teachings refer to personal morality, to civic virtue, to social justice, the duty of the Rabbi often is to speak, and to speak fearlessly, upon matters that affect politics, industry, the relation of employer to employee, "tainted money," and all the brood of national sins which have been revealed as the diseases and the dangers of the Republic. He may not be the lineal successor of the Prophets. But he dare not shirk their spirit, even though he cannot say, like Amos, that he has not come to eat bread at Bethel.

It goes without saying that he must not be partisan in any narrow sense. He will be careful not to force an ethical aspect upon every political question which happens to agitate a community. He will be very careful in such matters, searching his conscience lest vanity or sensationalism betray him. He will always remember that

his influence as a moral authority to whom men naturally look up, will be undermined and his great work of training souls be impaired, if he accustoms them to regard him as one among the many voices in the din of partisan controversy. Perhaps, when preaching for the first time in any community, he will in modesty present himself as the student and theologian rather than the prophet and reformer, and thus by example prove the truth of the dictum חכם עדיף מנביא "the wise man is better than the prophet." It is a most delicate thing for the Rabbi to make his pulpit the forum in which to become the spokesman of the larger communal conscience in matters on which honest men may differ with him. Much of his success or failure will depend upon his method and manner. But in the last resort, the when and the how must be left to the individual Rabbi. When his conscience urges him to speak against a party, a person or measure, because of the iniquity that is in them, then it must be like a fire in his bones; he dare not be silent. And unless his office is to sink into contempt, he must be a strong fortress, an iron pillar, as against kings and princes and powerful ones in the land. And this he must be, because he is the teacher of a people whose message to the world is more than anything else, to do justice and to practice loving kindness.

IV. The authority of the Rabbi was never as much as in our own time, dependent upon himself, upon his ability to be in life an embodiment of what he teaches. Just because there is no central authority in Israel, because of the matchless freedom prevailing in the synagogue, and because of the representative character of his office, the authority centering in the individual is most sensitive to the worth of the individual. It is easy to claim power. Let us in humility recognize our tremendous responsibility. If it always was a principle that where there was a possible desecration of the Name the respect for the Rabbi ceases—in other words, that the cause is superior to the man, all the more awful is our burden when we consider that because of the individualism of the age and of the genius of the synagogue, the cause is so much wrapped up in the man. The Rabbi must be the consecrated priest. His life must prove that he has the law of his people written on his heart. He is

in his own conduct vividly to realize Israel's mission and to promote the kingdom of God on earth.

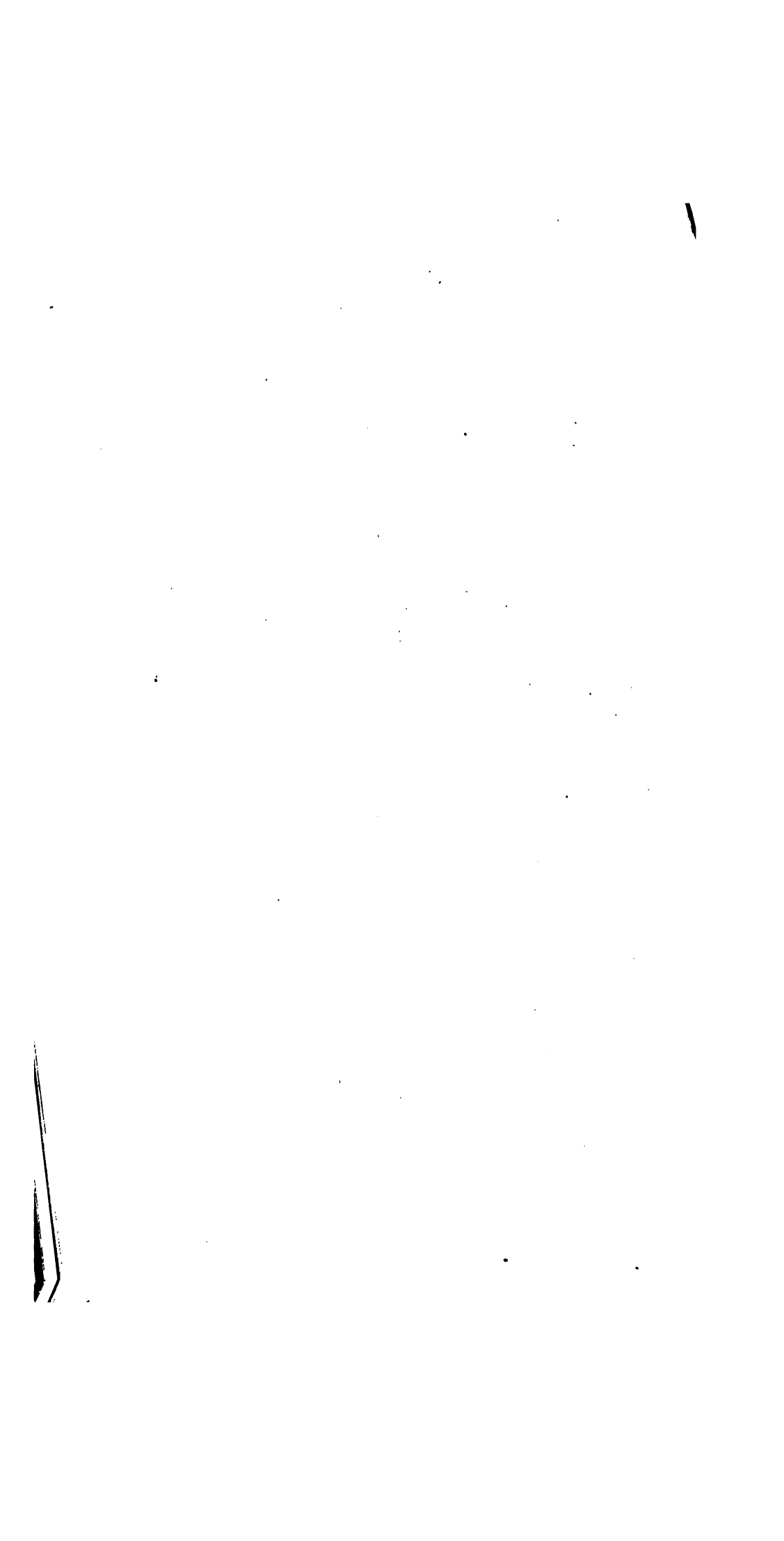
He has the task of a two-fold self-discipline. The law of truth must be in his mouth, and in peace and uprightness he must walk with men. He must be careful, for the sake of truth, to preserve Jewish individuality in thought. The mission of Israel has by no means been accomplished and in the measure in which we have approached our environment by discarding customs and laws as unnecessary walls of separation between ourselves and our fellow-men and as outgrown symbols of our separateness and religious consecration, in such measure must the preacher guard well the distinctive character of Jewish doctrines, Jewish ideals, Jewish conception of life and its manner of moralization and sanctification. Let him beware lest he sacrifice his Judaism to his so-called Liberalism. Let him be suspicious if the larger non-Jewish world praise too fulsomely his broad-mindedness. The Christian world wants you to bring tribute to its Deity, or it will not wholly admire you. Therefore he has a martyrdom of his own to undergo—a possible loss of popularity.

And yet, while it is his function in thought to differentiate and divide, it is his conduct to be a disciple of Aaron, loving peace and pursuing peace, loving men and making them friends of the Torah. By the geniality of his temperament, by the uprightness of his conduct, by his uniform kindliness of deed, by his self-sacrifice, to bring out in his life the essential humanity of Judaism, even when in his thought he guards well the essential truth of Judaism. Loving truth and peace, he becomes a living epistle of Israel's religion, a representative exemplar of his people, whose only function is to promote, as a people, God's kingdom on earth. And when men see the self-denial of which he is capable on behalf of Judaism and the sanctification of God's name which he causes by his priestly life, then they will recognize that his claim to be leader, interpreter and prophet is not an arrogance to be resisted, but a privilege afforded those who love the true and the good, to acknowledge. Representative Jew, student of the Torah, courageous preacher, and consecrated priest, such is the ideal Rabbi. Every



aspect of his activity represents a stage of the development of Judaism. In the ideal teacher of today, all four are represented. The earliest ministration at the altar of the priest, the moral courage of the prophet, the humble devotion and learning of the scribe, the role of spokesman of his people which is his function today as the champion of the synagog in the life of the nations.

Let us then glory in the greatness of our office, but let us glory in trembling. Let us daily pray that God help our best efforts, each according to his strength, so that the synagog in this land have an intellectually able, a conscientiously studious, an ethically powerful and a spiritually consecrated ministry. May the grace of the Lord our God be upon us, may our God establish the work of our hands, yea, the work of our hands may He establish. Amen.



B

MESSAGE OF RABBI JOSEPH STOLZ, PRESIDENT OF  
THE CENTRAL CONFERENCE OF AMERICAN  
RABBIS, TO THE SEVENTEENTH ANNUAL  
CONVENTION, INDIANAPOLIS, IND.,  
JULY 2, 1906.

*To the Honorable Members of the C. C. A. R.:*

Since our last convention, another black-bordered page has been added to the tragic annals of the Jew. Again has Israel been called to walk through fire and pass through water, yea, rivers, to hallow God's name. Russia, not Germany, is now the classic land of Jewish martyrdom. The twentieth, not the twelfth century, is the most sublime witness of the Jew's passionate devotion to his birth-right, his heroic consecration to his convictions, his transcendent power to suffer for his religion. The Black Hundred, seemingly with the connivance of the Russian government, wrought fearful devastation in the Jewish Pale of Settlement, ruthlessly destroying life and property; and yet, "upon them has come the thing which they designed presumptuously for others," upon their own heads fell the execrations of the civilized world; and, in the fiery furnace of suffering which they kindled, unwittingly they welded together more closely than ever the Jews of the Dispersion. Again was the wrath of men turned to the praise of God. The massacres created in the heart of Israel a longing for union. Wherever the sons of Jacob dwelt, they mourned together, wept together, prayed together, sent their generous money-offerings into one common treasury. National and theological differences were ignored. It mattered not where their cradles had stood; no one cared aught for the distinctions of reform and orthodoxy, for family traditions or old-time prejudices. Jewry was one.



In America, the appeal for immediate financial assistance was signed by the president of every national Jewish organization—religious, philanthropic, fraternal—probably the first occurrence of its kind in our country. On December 4, 1905, both reformed and orthodox Jews held memorial services in their synagogues and, quite generally, followed the ritual promulgated by the Central Conference—a common grief uniting those who had mistrusted each other, bringing together those who had held aloof from each other as if they had not had spiritual interests in common, summoning back to the father's house many a one who had grown apathetic towards his religious patrimony or even had come to despise it.

And the general feeling sprang up that this union, cemented by the precious blood of our Russian brethren, should be "a covenant of peace never to be removed," that out of this dreadful calamity should come an enduring blessing to all Israel. Organization was in the air. Nearly every Jewish newspaper, here and abroad, advocated editorially the paramount necessity for the formation of some kind of an organization that would secure union of forces and unity of action. And quite spontaneously, prominent Jews came together in various parts of the world, at St. Petersburg, Frankfurt, Brussels, San Francisco, Chicago and New York, to consider the distressing Jewish problem and try to evolve some statesman-like plan for the relief and improvement of the situation. They wanted to prevent, if possible, the recurrence of similar tragedies; to be prepared for new emergencies with united forces, a definite policy, and the machinery necessary for speedy and effective action. The Zionists advocated their favorite plan with new fervor. The Territorialists passionately sought new recruits for their pet scheme. Some favored a Parliament, others the creation of a Congress, a Synod, an Assembly, a Conference, a Committee—some body more representative, more democratic, more comprehensive than any now existing. And while our own Synod Committee was maturing its report for this Convention, in accordance with the resolution adopted at Cleveland, a Committee of Fifty was summoned to meet at New York on February 3d and 4th to dis-

cuss the advisability of perfecting a representative national organization—a somewhat modified form of Synod, the creation of which had been agitating our Conference for the past five years and had been favorably recommended in the presidential messages of my two honored predecessors.

It is a sad commentary upon the reputed solidarity of Israel that in spite of the crying need of the hour and in spite of the wave of enthusiasm for union, of all the plans suggested to put an end to sectional working in matters that primarily concerned the whole of Jewry and to lay the foundations for a cordial co-operation among Jews of the world without interfering with the individual work of existing bodies along their special lines of activity, not one was adopted; and the melancholy, yea, tragic, confession must be made that we have faced another revolting massacre as disorganized, as helpless, as unprepared as ever, to strengthen the hands of our trusted leaders, to make a dignified request upon our government, or to co-operate with our European co-religionists to the extent of our possibilities.

It is a matter of history that at the meeting held in the City of New York, on May 19th, the plan recommended by the sub-committee appointed by the authority of the preceding gathering, failed to receive a majority vote of the twenty-six men present. Yet, this failure is highly suggestive, not only because it reveals the deep-seated individualism of the American Jew, which, despite heart-rending Pogroms, still shrinks stubbornly from a co-operation of forces; but also, because it throws the limelight upon our present religious conditions and, revealing in all its nakedness the paradoxical situation that confronts us, indicates quite clearly where, at the present time, the Central Conference ought to concentrate its energies and resources: namely, in laying the foundation for a

#### UNION OF THE FORCES IN AMERICAN ISRAEL.

by means of a campaign of education.

There can be no true union of forces unless at the bottom there be a union of sentiment and of conviction: oneness of underlying

desire for union, disinterestedness in the service of God and humanity, an honest agreement upon cardinal principles, and a loving, sincere toleration of unessential differences. To bring about this union of heart and mind among the various elements of American Jews must be the unceasing and untiring endeavor of the Conference. To attain this end, it seems most important, just now, to emphasize the religious aspect of the Jew and to establish the primacy of the congregation.

### THE RELIGIOUS ASPECT OF THE JEW.

It is generally conceded that we are Jews by virtue of our birth and not by the confession of a creed. As long as we declare ourselves to be Jews we are Jews, whether we belong to a congregation or not, whether we profess the articles of faith formulated by Maimonides, or Crescas, or Albo, or the Pittsburg Conference, or profess no creed at all, neither that of an authoritative man nor that of an ecclesiastical body.

Without further argumentation, it might also be conceded that because we come to our religion through birth and not through a confession of faith, we form what, for want of a better name, is called a nation or a race, and not what is technically known as a church.

But then, the questions arise: Why has this nation been chosen? What is its mission? Why has it been preserved, these many centuries, without a land or government? Why has it made such tremendous sacrifices to remain intact? And why is it still willing, in an age of materialism and religious indifference, to suffer legislative restrictions, social odium and ostracism, yes, martyrdom, rather than countenance absorption by another nation?

Here there is, indeed, a wide variance of opinion; and yet, whether or not we believe that Israel must again come into the inheritance of Palestine; whether or not we believe that in his dispersion Israel can best develop his individuality and most surely fulfill his highest destiny; in the light of our history and our literature, can there be any doubt that behind Israel's distinctiveness is the historical consciousness of being the priest-people of religion,



among the nations, and that back of the Jew's constancy is his appreciation of the fact that his birth imposes upon him the mission to witness to and work for the realization of the kingdom of God on earth? (*v. Year Book Vol. XV, page III.*)

In other words, we can not well separate the Jew and his Judaism. He exists by reason of his religion, he persists for the sake of his religion, he suffers because he believes in his religion, he guards his distinctness because he glories in his religion. And yet, the anomalous situation now confronts us that the descendants of the prophets and the contemporaries of martyrs, the people of the Book, the people whose constant boast it is that their fathers have been endowed with the genius of religion and that it is their mission to be the religious teachers of the world, they who are proud to be Jews and to be known as Jews are unwilling to come together "to promote the cause of Judaism," whether it be by the friendly interchange of opinion and mutual imparting of knowledge concerning our religion, or by the fraternal union of forces for the best attainment of the practical ends of the synagogue.

Jews may come together in public assembly to counsel about paupers, dependents, defectives, deserting husbands, consumptives; but, God forbid, lest they take counsel together in the interest of the spiritually indifferent, the unsynagogued, the Sabbathless; lest they meet together to discuss the inefficiency of our Sabbath-schools; the inadequacy of our synagogues; the disinclination to formulate, for present-day needs, even the minimum of our fundamental principles; the reprehensible neglect of the religious needs of the Jewish students of our Universities; and the utter indifference as to whether any endeavor is made to combat errors and fallacies about the Jews, to correct non-Jewish misinterpretations of our literature, history and religion, to stimulate an interest in our heirloom and to inculcate a knowledge of our faith there where our own future communal leaders are being educated and where they are being trained who will shape the public opinion of the next generation.

Jews may unite to talk together about congested streets and overcrowded tenements; but, under no circumstances, must they

consider together threatening symptoms of disintegration and absorption, the increase of intermarriages, the growing affiliation with Christian Science Churches, the multiplying instances of the disdain of communal leaders for the synagogue, the inadequate and inconsistent reconciliations of life and religion, of the past and the present—questions, all of them, as vital to the ghetto as to the boulevard, of as much concern to the orthodox as to the reformer, to the foreigner as to the native. Not even the Union of American Hebrew Congregations may discuss them.

It is true, that all these questions come legitimately within the province of the Central Conference, but not exclusively so. They are problems of such great import that, for their well-adjusted solution, they demand the practical and theoretical wisdom of the man of affairs as well as the theologian.

In the past, it has been our oft-reiterated boast that in Israel there existed not the distinction between priesthood and laity, that what was the concern and duty of the "Rabbi" was also the concern and duty of the "Layman"; and this is so fundamental an idea of the Jew that it should be our unceasing endeavor to preserve it, even in these days of specialization, by giving to the Jewish layman that participation in a representative organization which will stimulate his interest in a clarification of Jewish problems and in the establishment of fundamental Jewish policies.

Of course, there are scientific and dogmatic questions that cannot ultimately be decided by a majority vote. Nor is it expected, or even desirable, that perfect agreement can be reached in the reconstruction of our symbols and the adaptation of our old institutions to the new conditions confronting us in this country. Yet, if Christian sects can unite, shall we, who are not divided into sects and who know not the bitterness of sectarianism and who have behind and beneath us so much in common, not be able to get together sympathetically and to give each other the benefit of our respective virtues, attitudes and outlooks?

And if our many Jewish questions will be discussed in a calm, scholarly manner and will be submitted to the matured judgment and arbitrament of many worthy men of varied minds and tem-



peraments, carefully chosen from different parts of the country and from the different elements making up American Israel, will not the decision for this very reason be more stimulating, binding and authoritative than if left to the vagary and the arbitrary will of any and every individual or the chance convenience and conventionality of any hour?

And why need there be a fear of heresy trials? The decision representing the most deliberate judgment of the day will not be a hindrance and discouragement to progressive thinking, nor will it hamper our long cherished freedom of thought; nor will it narrow the broad fellowship of Israel. It is not in the spirit of our times, and surely not in the spirit of our religion, to denounce dissenters as heretics or to exercise any kind of an ecclesiastical discipline.

An opportunity will be afforded you at this convention, during a consideration of the Synod Committee's report, to express your opinion, whether or not you approve of Rabbis and laymen coming together, in a representative capacity, "to promote the cause of Judaism."

I do not hesitate to affirm that, in my opinion, urgent as it is, in view of the sanguinary events of the past year and the terrifying possibilities of the future, to meet the political situation unitedly, deliberately and far-sightedly; hardly less urgent is it, that in the presence of a frightful indifference, an impending disintegration and an unpardonable neglect of the most fundamental provisions for the nurture of our religion, we make provision for the bringing together of Rabbis and laymen for the free interchange of opinion and for unity of action, within the domain of Judaism.

Recent events may have proven that the most acceptable plan of selecting representatives to such an organization has not yet been devised. They may also have demonstrated that, from honest conviction, many Rabbis and laymen are still averse to forming any kind of a union whose object shall be "the promotion of the cause of Judaism." And yet, this much has certainly been gained, that much thought and considerable publicity have been given the matter since it was first broached before our Conference and that



it has won for itself as zealous advocates as it has challenged uncompromising opponents. After pending two years, it now remains for you to decide at this Convention whether or not in your opinion the American national Jewish organization which is bound to come into existence in the very near future, because the people who are clamoring for a democratic organization will never be satisfied with a self-constituted, self-perpetuating, mutually admiring, aristocratic Committee, should have as one of its distinctive objects "the promotion of the cause of Judaism."

#### THE PRIMACY OF THE CONGREGATION.

The opportunity ought also to be embraced at this convention, to express an opinion upon the question recently much mooted as to the primacy of the congregation in the economy of the American Jew.

Exclusion is certainly not a Jewish policy. The Jewish policy is that of the open door and of generous hospitality. Proselytes are welcome; and the fact that Judaism is our birthright gives scope to the largest freedom of thought and creates the least danger of exclusion. No one has the right to read any Jew or any Jewish congregation out of Judaism. We rejoice to admit into the fellowship of Israel everyone whose consciousness tells him that he is a Jew. Only to those who exclude themselves do we deny the appellation Jew. As the Passover Haggadah has it, "He is a heretic who excludes himself from the community of Israel."

We would not be justified, therefore, in making congregational affiliation the sole condition of Jewish fellowship, much as we approve of Hillel's dictum: "Separate not thyself from the congregation."

And yet, in the light of recent events and expressions of opinion, it seems necessary that we formulate with new emphasis our standpoint that, because the Jew is pre-eminently the exponent of a religion, is the congregation which is the nurturing place, the platform, the school, the witness, the outward symbol of Judaism, his representative institution. The social club, the fraternal society, the charitable association, the Zionistic gate, the trades-union may each contribute to the welfare of the Jewish people and may each

attract much of their consecrated service and devotion; yet, the congregation is the central sun from which light radiates to all of these; the congregation is the powerhouse that supplies the energy for all of these; the congregation stands for Judaism and nothing else; the congregation is and has been the historical unifier of dispersed Israel; and, if any unit be selected as the basis of a general representative Jewish organization, theoretically, it would seem beyond any question that it ought to be the congregation.

But, this is not merely an academic question. As has been wisely pointed out, it touches vitally the future status of the American Jew.

There is no conflict between our Judaism and our Americanism. The two are not mutually exclusive. The better Jews we are, the better Americans we will be; and the more faithful we are to our Judaism, the more the American people will honor and respect us. It is as futile for us to speculate whether we are first Americans and then Jews, or first Jews and then Americans; as it is for our Christian neighbors to ask whether they are first Christians and then Americans or first Americans and then Christians.

By citizenship, we are Americans; by religion, we are Jews. Our Judaism is our justification for distinctiveness in the eyes of the State; and, in the eyes of our fellow-men, this is, beyond all question, a perfectly legitimate justification. But, should we make anything else than our religion the line of cleavage from our non-Jewish fellow-citizens, we would be putting into the mouths of others an excuse for Anti-Semitism and would be giving our enemies an opportunity to charge us with an unwillingness to assimilate and to impute unto us the desire of creating a state within a state.

Accordingly, the work that lies most directly within the province of the Central Conference of American Rabbis is that of

#### STRENGTHENING THE FOUNDATIONS OF THE AMERICAN SYNAGOG.

It is difficult to overestimate the extent to which this has been accomplished by the publication of the *Union Prayer Book*, the most popular Jewish book ever produced in America.

In twelve years, it has appeared in nine editions, and very nearly seventy-five thousand copies have been sold. It is used in 234 congregations. Its quiet introduction, this year, by the Oheb Sholom Congregation, of Baltimore, indicates how surely it is supplanting every other ritual, how well it is adapted to the religious consciousness of the American Jew, and how steadily it is unifying the American congregations.

When the *Union Prayer Book* was first published, this was not expected to be its final form, for all time to come. The orthodox Siddur is the product of many, many changes; and time and experience will doubtless make manifest the advisability or necessity of certain revisions in the *Union Prayer Book*. But, the congregations using this ritual are not asking for any revision, just now; and it would be as unwise to begin a tinkering with the book at the present time, as it is for one interested in the growth of a plant to pull it up by the roots every little while. However, as was suggested by Dr. M. H. Harris and actually resolved upon at the Louisville Conference (*v. Year Book Vol. XIV, page 80*), an exception ought to be made with the Scriptural Readings, which might easily be enriched and for apparent reasons ought to be adapted to the traditional readings of each Sabbath. Being only an appendix and intended originally more as a suggestion than as an order, never to be deviated from, this change would not disturb the existing confidence in and satisfaction with the ritual and would not render unserviceable the books now in use.

#### TRADITIONAL SYNAGOGAL MUSIC.

It is also beyond question that the *Union Hymnal* has contributed to the unification and edification of our synagogal service. New hymns might advantageously be added to the collection, as a committee will recommend; but, it appears to me that the time has come for the Conference to render the synagog a still greater service by facilitating the publication, in a cheap and convenient form, of Jewish traditional music, whose possibilities have by no means been exhausted by those superb pioneer composers: Sulzer, Naumburg, Lewandowski and their contemporaries. Doubtlessly, there exists in manuscript, both in this country and in Europe,



much excellent Jewish music, which, made available for our use, by publication, would have the much to be desired effect of banishing from our temples many of the distinctively Christian anthems which non-Jewish organists, unfamiliar with Jewish music and ignorant of the spirit of Jewish worship, have introduced into so many of our houses of worship, almost to the exclusion of our own rich treasury of distinctive song.

Music is, indeed, a universal inheritance transcending sectarian barriers. No one will dream of disputing that the classical religious compositions of non-Jews also have it in their power to lift the Jewish spirit on the wings of reverence and devotion. And yet, experience has proven it, over and over again, that in our temples our own music stirs us more deeply and awakens in us reminiscences of supreme psychological value; we have so many psalms fitted to our modern ideas of worship; and it is so important that also, through the medium of our traditional music, our children should get to feel the continuity of Jewish history and life and help preserve and transmit Jewish sentiment, that it seems worse than stupid to depreciate our own heritage, in so spendthriftly a manner, and to put additional obstacles in the way of a healthy growth.

There are doubtless cantors, here and abroad, who would consider it a privilege to co-operate with us gratuitously, along these lines. And yet, if need be, our Conference representing a clientage of more than 200 congregations can well afford to compensate a competent person to do the necessary expert preparatory work. I would, therefore, commend for your consideration the advisability of appointing a standing committee with power to publish periodically, in bound form for a moderate price, dignified traditional settings or interpretations in the Jewish spirit, not only of our ritual responses but, especially, of our anthems intended for special occasions, holidays and the opening and closing of the weekly Sabbath services.

#### CHILDREN'S SERVICES.

For strengthening the foundations of the synagogue, I would, furthermore, commend to your attention the urgent importance

of having the children attend public worship. Unfortunately, the exigencies of the sermon have discouraged the good old custom of having the children accompany their parents into the house of God. It is not difficult to divine the penalty. The next generation may possess gorgeous temples and few worshipers. In the words of Hosea, Israel will build temples and forget his Maker. Claude G. Montefiore has well said: "Whatever we do, let not our children suffer. To prevent them from reaping the benefits of public worship is to make them enter manhood and womanhood with maimed and stunted growth. There are none too many pathways by which we may reach out to God and find Him. Let us not close the gate which leads to any one of them." (Liberal Judaism, by C. G. Montefiore, page 148.)

I do not mean that, to attain this end, the sermon should be degenerated into a sermonette and the public service be degraded into an opportunity for catering to the conceit of children and the vanity of their parents. I mean that it is so important to train children to the joy, duty and habit of public worship that if their presence at lengthy public services bores them or irritates their parents and teachers, a special service should be arranged for the children consisting of the principal traditional prayers and traditional music, and not of puerilities strung together differently each week and having no association whatsoever with the regular order of services.

I am thinking especially of the holiday services in communities where the temples, ordinarily too large, are not capacious enough to accommodate the children of proper age to attend and appreciate the service.

To obviate this unfortunate situation, an additional children's service is held in the large cities of Europe and in some of our American communities. I am profoundly convinced that many more of our congregations should adopt this device; and, though the precise character of the service will depend somewhat upon local circumstances, the service should be according to our ritual; and to our Hymnal should be added traditional music, arranged simply enough to be sung on these occasions, either by a juvenile chorus or, preferably, by the juvenile congregation.



## SERVICES AT SUMMER-RESORTS.

In this connection, I would also suggest that something be done by the Conference to facilitate the holding of religious services at such resorts where a goodly number of our co-religionists are wont to congregate during the summer. The inference is readily drawn that if we can do without public worship for three months, we can dispense with it twelve months. And it is doubtlessly true, that some of the reproach cast upon Jews in summer-resorts is due to their reproachful attitude towards their religion. The Rabbi, wherever he happens to summer, should embrace the opportunity to conduct a Sabbath service; and to come to the assistance of those who wish to worship together in their summer hotels, or upon transatlantic steamers, the Conference might publish, for a nominal sum, or even distribute free of charge, upon proper application, a special pamphlet-edition of one Sabbath service.

## A DOMESTIC SERVICE.

It is a truism that in the cultivation of our religion, the Synagogue and the home must reciprocally influence each other. It has also come to be recognized that in the tender and delicate task of adapting the old symbols and ceremonies to our modern thought and sentiment, more satisfactory results can usually be obtained through united effort and combined wisdom and experience, than through the best-intentioned endeavors of the gifted individual.

In this spirit, the Committee presents to this convention a complete manuscript of the Passover Haggadah which should be published, at once, and should be followed up, without unnecessary delay, by a domestic service of prayer and song for the eve of the Sabbath and holidays, for the special use of those who are denied the privilege of attending a public evening service. As Mr. Montefiore has well pointed out, such services in the home will help the spirit of prayer and stimulate the desire to pray; will foster the spiritual unity of the family; impress upon the various members of the household the holy character of the day; and vivify and maintain the Jewish consciousness. (Cf. *Liberal Judaism*, by C. G. Montefiore, pp. 150-153.) Altogether, they will hallow the home.



in the spirit and after the custom of our fathers; and I recommend for your consideration the advisability of appointing a committee to submit to the next meeting of the Conference the manuscript of a complete domestic service.

#### THE CENTRAL CONFERENCE A PROFESSIONAL BODY.

In view of the varied activities and possibilities of the Central Conference, it is well to keep in mind that ours is after all fundamentally a professional body, and that, for this reason, it behooves us not to neglect, even for more pressing matters, the academic side of our professional activity. Upon every program, provision should be made for the reading and spontaneous discussion of at least one academic paper; and the pious custom should be established of remembering, by means of a historical paper, the centenaries of those who rendered Israel distinguished service.

Some consideration should also be given, at each convention, to the practical aspects of our professional life, both in and out of the pulpit. Through the medium of the Conference we might be helpful to each other in our reading; in our investigations in the library; in our educational work with children, adolescents and Sabbath-school teachers; and in our ministry to the inmates of public institutions of charity and correction. Through a free and unrestrained exchange of opinions and experiences, we might also do much towards the clarification of each other's minds and the strengthening of each other's hearts.

The Conference might well supplement with an additional lectureship, selected either from the faculty of the Hebrew Union College or the Jewish Theological Seminary, the praiseworthy undertaking of the Union of American Hebrew Congregations by which the Rabbis, whether graduates of the Hebrew Union College or not, are given the opportunity of utilizing their summer vacation to pursue advanced studies in the shadow of a university and under the guidance of expert leaders.

As an organization, we might give both moral and financial support to such worthy literary undertakings as require a subvention, because of the very limited number of readers they appeal to.

There is no valid reason why the Conference should not use its good offices to protect the honor of its members, whenever necessary; or, to arbitrate serious differences which might arise between a Rabbi and his congregation. Twice, this year, the Conference rendered such service; and, far from being regarded as an unwarranted interference, the congregations welcomed the opportunity to set themselves right before the Conference.

The Conference might also exert some restraining influence to prevent unseemly rivalry and unbecoming commercialism in the filling of vacant pulpits. And it should be our aim to cultivate that *esprit de corps* which, while courting fair and friendly criticism of the Conference and its members, will command respect for its deliberations; inspire an obligation to conform with its resolutions, wherever possible, and create a loathing for the unprofessional conduct of the member who will preach or publish against his own organization and his own colleagues those spiteful insinuations, rash generalizations, hateful sarcasms and disgusting personalities which are bound to react against the whole profession and to awaken in others a disrespect, if not a contempt, for the authority of the pulpit.

The program, this year, offers an excellent opportunity to discuss, dispassionately and disinterestedly, some of these phases of our professional activity. In addition, I would suggest for your deliberation:

- (1) The re-appointment of a standing committee on arbitration.
- (2) Rendering financial assistance, in some shape or other, to the following literary undertakings: The Hebrew Encyclopedia, *Ozar Jisrael*, edited by Eisenstein and Broyde; the Biblical Commentary, edited by Abraham Kahana; the Rashi Stiftung, for the publication of his complete works under the direction of Solomon Buber; and the Gesellschaft zur Förderung der Wissenschaft des Judenthums.
- (3) An appropriation under the direction of the Executive Committee, for an additional professorship, next year, at the Summer School.
- (4) Co-operation, in accordance with the plan conceived by Dr. Gotthard Deutsch, in the preparation of a complete card-index to



our current Jewish periodicals—a task which, because it is altogether too vast to be accomplished by any one busy man, ought to be divided up among conscientious volunteers, who will send their cards to one common center, from which point, with proper restrictions, duplicates can be sent to our members or outside investigators and students, in whatever portion of the country they may chance to live.

### CHURCH AND STATE.

Being the spokesman of a religious minority, in a land founded upon the principle of the separation of church and state, a special obligation rests upon the Rabbi of this country to be the vigilant watchman of the rights of conscience. In his character as a representative public man, it devolves upon him, particularly, to be on the lookout for encroachments upon the religious rights of the minority, and to call public attention thereto in no uncertain terms.

The report submitted to this convention by our Committee on Church and State will be an invaluable aid to us in the fulfillment of this urgent duty, wherever an insidious attempt is made to introduce sectarianism into our public schools. But, the usefulness of this committee does not terminate here. Recent agitation for the restriction of immigration, which is bound to continue whatever action the present Congress may take, has made it clear that a concerted, persistent and most vigorous effort must be made to keep before the fair-minded American people the ideal that our land should remain the refuge of the oppressed and persecuted for conscience sake.

In the face of Russian possibilities and the recent action of the English and German governments, it becomes all the more urgent that our doors should remain open to the victims of persecution; and I recommend that a forcible resolution to this effect be transmitted to the President of the United States and to the Speaker of the House, and that the standing committee on Church and State be instructed to prepare, without delay, a handy leaflet for the guidance of our members in their public utterances upon this question, so urgent, so replete with ethical and humane implications, so vital to the happiness of our people.



## IN MEMORIAM.

It is my sad duty to record the death, since our last meeting, of two honored members: Rabbi Aaron Norden, for more than a quarter of a century the devoted Rabbi of the North Chicago Hebrew Congregation, and, during the last years of his life, the valiant and successful protagonist of Civil Service Reform in the Illinois State Legislature; and Rabbi C. H. M. Chumaceiro, a faithful servant of God, at Augusta, Ga., and, more, recently, at Curacao, Dutch West Indies, who, though he never attended any of our meetings and was not personally known to many of us, nevertheless, has been an interested member of the Conference, since its inception.

As a mark of respect to the blessed memory of these two members; of Cantors Goldstein, of Cincinnati, and Schlessinger, of Mobile, who enriched the liturgical service of the American Synagogue with their original compositions; of Miss Martha Wolfenstein, the gifted authoress of edifying ghetto-stories, the pure-hearted and pure-minded daughter of our revered member, Dr. S. Wolfenstein; of Grand Rabbin Zadoc Kahn, of Paris, France, the learned and eloquent expounder of Judaism, the wise leader, the influential benefactor of the Jews of the whole world; of President William Rainey Harper, "a lover of Israel" rendering distinguished service in the popularization of the study of Hebrew and the appreciative understanding of the Old Testament; in grateful and affectionate memory of all of these, I ask you to rise and repeat the time-honored Kaddish.

## CONCLUSION.

In conclusion, colleagues, permit me to convey to you my deep-felt appreciation of the honor you have conferred upon me, the highest within the gift of the American Rabbinate, and to express to you my deep-felt gratitude for the confidence you have reposed in me, far beyond my feeble deserts.

I desire particularly to express my thanks to the officers whose faithful and willing co-operation has made my work a pleasure; to the able editors of the Year Book; and to the members of all

the committees whose valuable and self-sacrificing services have rendered it possible to present such gratifying reports to this Convention.

We are building successfully on the unshakable foundations, laid by the immortal Founder, Isaac M. Wise, whose spirit is with us here and now, if it hovers anywhere on earth.

The 250th Anniversary celebration of the first landing of Jews on this continent has called emphatic attention to the providential guidance of Israel to these shores. Tyrants have dispersed the Jews, the Constitution of the United States has united them. The Jews of the world are saying to us in the words of Goethe: "Amerika, du hast es besser." Here the conditions exist requisite for the development of the highest type of Jew and the most glorious expression of Judaism. And what a privilege it is, under the providence of God, to be co-workers with Him for the attainment of these ends.

May this ideal be an encouragement to us when we would be despondent, an inspiration to us when our hearts are faint and sick. And may God's beauty rest upon us. May He establish the work of our hands.

Respectfully submitted,

JOSEPH STOLZ,  
*President.*

## C

[The writer alone is responsible for views expressed in this article.]

### A PLAN FOR CO-OPERATIVE WORK IN COLLECTING MATERIAL FOR ENCYCLOPEDIC STUDIES IN JEWISH HISTORY AND LITERATURE.

Prof. G. Deutsch, Hebrew Union College.

When we visit a grocery in the immigrant quarters of our large cities, and notice how the odors of coal oil and cheese are permitted to temperate one another, we do not know how much of our disgust is due to a provocation of our aesthetic sense. When we, however, visit a second-hand shop, filled with valuable and interesting curios and notice how the shopkeeper pulls out a valuable gobelin from the drawer of a dilapidated wardrobe or places some Venetian glassware of the seventeenth century alongside of a dismantled typewriter and a time-honored coal oil lamp on a wormeaten dry goods counter, we know that our nervous discomfiture is due to a provocation of our love of system. It is sometimes but system which makes of a second-hand shop an art museum. Aside from the æsthetic side the usefulness is greatly enhanced by placing objects together according to the class of work which they represent and according to the age from which they originated.

This grouping and labeling is the art of the historian. History is the presentation of humanity in its spiritual life, which again can not be comprehended without the proper geographical and chronological setting. If a visitor comes to my class room, he cannot help thinking of the fact that a rabbinical seminary is something entirely modern, due on one side to the fact that modern conditions require special training for every calling in life, and on the other hand to the change in the spiritual life of Judaism which has ceased to concentrate itself on the study of rabbinical literature. He further is at



once impressed with the fact that he finds himself on a soil which was unknown when Moses Riwkes or Samuel Keidanower fled from the same territory which has now after 250 years again become the theater of the terrible tragedy which the prophets have assigned to "the servant of the Lord" well nigh twenty-five centuries ago and more. How little did these men, when they saved their Shulhan Aruk copies with their marginal notes to Fuerth or to Amsterdam, know, that these very copies perhaps would at one time be used on the banks of the Ohio, in the existence of which they likely placed less credence than in the so much better attested existence of the Sambation. While a theological institution must impress the visitor with the important changes which have taken place within Judaism since the latter half of the 18th century, the place where such an institution is found, leads us back into a series of other historical recollections. A seminary is due to the fact that rabbinical literature does not furnish, any more, exclusively the only subject for study. It is therefore required that ministers should receive a special training. Why is it so? Because the Jews entered into the spiritual lives of their environment. This, again, is due to the principles of philosophy, which, shattering the medieval idea of the relation of state and church, gave the Jew a place in civil society. On the other hand, it would not do to train the rabbi exclusively in rabbinical literature, and leave the study of biblical exegesis, of Jewish history and of philosophy, to chance. This, again, is due to what has been very inaptly called "*Jüdische Wissenschaft*," and this again to the entrance of the Jews into the life of the world, on the one hand, and to the development of philological and historical criticism, on the other. So the Jewish theological institution brings back to you at once, the memory of Sir John Locke, of the philologist, F. A. Wolf, and naturally of Leopold Zunz and those pioneers of critical research, as Azulai, Elijah of Wilna, Isaiah Pick, Jair Hayyim Bacharach, Menahem di Lonzano, Azariah dei Rossi, Elijah Levita.

We find ourselves in America, and, as I said before, we cannot help being struck with the remarkable changes produced on this continent within the last 100 years. Hardly 1,000 strong, in the beginning of the 19th century, we have now, in the United States, one

of the largest Jewish settlements of the world, which surpasses every other one known in history, by the importance of its members, by the magnitude of its institutions, and by its constant progress. Observing this fact, we must think of its origin, and such thought leads us back to Columbus, and to the Declaration of Independence, and, indirectly, to the basis of Anglo-Saxon tradition, found in the Magna Charta, and furthermore, to the European conditions which caused the emigration of the Jews in large number, namely the reactionary movement, and the apparently hopeless condition of the Jews, following the French Revolution of 1830, and the terrible sufferings of the Russian Jews, beginning with the assassination of Alexander II, in 1881.

Every one of these events is connected with numerous causes of general history, in which we are, indeed, as Isaiah has said, the witnesses of the Lord. Having thus outlined the principles of the "Wissenschaft des Judenthums," I repeat, as I have indicated before, that this term spells abomination to me, and this so much the more when it is translated into English as "Science of Judaism." Aside from the fact that science, in English, is not the same as *Wissenschaft* in German, the expression, *Jüdische Wissenschaft* in German implies an analogy of Catholic Science, which, of course, would be wrong. Catholic Science means a science harmonized with the Catholic dogma, while Jewish Science means a critical presentation of Jewish history and literature. It appears, however, that such linguistic monsters come to stay, as we experience with such an illogical phrase as "native born." The main point in our efforts is to find a proper way for a better foundation of Jewish studies. The first attempt in this respect, was the Jewish Encyclopedia, a work which redounds to the credit of the American Jewish community. Still, like everything human, it has its shortcomings, due in part to the fact that it is a pioneer work. One reason of its insufficiency is the progress of history. The Encyclopedia could not have chronicled the three terrible massacres of Bialystok, nor the death of Theodor Herzl or of Zadoc Kahn, nor the creation of the Jewish Territorial Organization, nor the separation of state and church in France, all of which is important, or may become important.



Quite a number of defects are due to errors of the writer, of the copyist, of the printer, and in some particularly amusing instances, of the translator.

I have not the slightest intention of belittling the encyclopedia, in which it is my pride to have done my modest share. The most important fact is that some errors were unavoidable, as I shall illustrate by an example. The article on Leon Modena naturally follows the assumption of Reggio, Geiger, Graetz and Libowitz, that Modena was, what I might call, a prehistoric reform rabbi, and that he wrote his apologies of rabbinical Judaism merely for the reason that he wanted to shield himself in attacking both the tenets and the practices of rabbinical Judaism. Last year, however, Ludwig Blau has published from manuscript Modena's epistolary, which clearly proves that the attacks which formed the first part of his two works were actually sent to him by a man from Hamburg, who, like others who had escaped the terrors of the inquisition, found himself dissatisfied with the narrowness of the Judaism of his age. The important point, however, is: how shall the material for the knowledge of Judaism be collected? The safest method would be a scanning of all bibliographical works of reference for the purpose of arranging a dictionary catalogue. At the same time newspapers and periodicals ought to be read, carefully, in order to collect material bearing on history, past or present. This is done under the just presumption that all the activities of the world are, in some way or other, reflected in periodical literature. Work of that kind ought to have preceded the compilation of the Jewish Encyclopedia, but as it has not been done, it ought to be done now, for the sake of completing the work. The plainest part of this work is biographical and geographical. I notice, for instance, the death of Raphael Bischoffsheim, the French politician and philanthropist. It is very easy then to enter on a card the name, a brief summary of the fact, and the sources. For instance: "BISCHOFFSHEIM, R.

French politician and philanthropist. Born at Amsterdam, 1823, died at Paris, May 20, 1906. Jewish Chronicle and L'Univers Israelite, May 25, 1906."

Or I notice that Gabriel Mueller, author of various rabbinical



works, and especially of a valuable index to Hagadic literature, has been omitted from the Encyclopedia. This omission is not a crime, nor even a very serious defect. Still it seems to me that short biographies are of inestimable value in a book of reference. You can easily inform yourself on Mendelssohn or on Samson Hirsch by consulting any *Konversationslexikon*, but you would have a hard time in finding information on Gabriel Mueller if you were interested in his biography. I noticed his death chronicled in *Der Israelit*, and inquiring about him of his brother, I learned that he was born in Nadas, Hungary, Sept. 20, 1836; that he frequented the *Yeschibah* of Juda Aszod in Szenitz, and Samuel Wolf Schreiber in Pressburg; that he was a *Dayyan* in Mattersdorf from 1862 until his death, June 27, 1905. On this occasion I noticed that Judah Aszod and S. W. Schreiber, both rabbinical authors and heads of important *Yeschibas*, have been omitted from the Encyclopedia. I at once enter their names on cards to keep them for later reference. So I notice in the "*Jewish World*," that the real name of the first translator of the prayer book into English, whose pseudonym was Gamaliel ben Pedahzur, was Abraham Mears, and I look up the *Jewish Encyclopedia* and find that the real name of this Gamaliel is not known. I enter at once, on two separate cards, both the name and the pseudonym. The same system can be used in case of newly published monographs, as for instance, the publication of Judah ibn Balaam's commentary on the Book of Judges, will be noted down under the author's name. So with some facts connected with a biography. Polish Jews say, for instance, in speaking of an intricate problem, that it is a piece of Talmud with *Tosafot* and *Maharam Schiff*. Meir Schiff, a Frankfurt Rabbi, of the eighteenth century, an ancestor of Jacob H. Schiff, has become proverbial for his acumen. I notice in the Yiddish daily, *Der Fraind*, an article on a remarkable advocate of the rights of the Jews, who, by the way, was a convert to Christianity, Lev Kupernik, to whom one would not bring an ordinary case, but,

"Zu Kuperniken ist man gegangen nor קוקא mit  
harte שאלות, mit a schwerem Maharam Schiff."

Der Fraind, 1905, No. 231.

The same self-evident system prevails in facts and bibliographies, referring to the history of the Jews in a certain country or city. If I notice the publication of a book by Gruenfeld, "Zur Geschichte der Juden in Bingen am Rhein," or by I. Kracauer, "Die Geschichte der Judengasse in Frankfurt a. M.," I will place them under a heading, indicating the city. Similarly, I will place under the heading, Finland, that a historic sketch of the Jewish question in Finnland, taken from the Finnish paper, "Haemaeter," Jan. 20, 1906, is found in the Jewish daily, *Dos Leben*, of St. Petersburg, 1906, No. 11. Under Norway I will place the fact taken from the Jewish Chronicle Jan. 12, 1906, that the Jews of that country number 640, or 0.36 per cent. of the total population. It is somewhat more difficult to deal with countries, which have a large Jewish population. Take our case of America or the United States, for instance. It would be natural that under the general heading only such facts, articles and books would be mentioned as refer to the country as a whole, for instance, "Leroy Beaulieu: "Les Immigrants Juives, et le Judaïsme aux Etats Unis," or Peters, "The Jew in America," or the addresses published on the 250th anniversary of the settlement of the Jews in the United States. Similarly, facts which are of more than local significance as, for instance, the remark of the Rev. J. Townsend Russell, that the Jews furnish 82 per cent. of the criminals in the penitentiary. Such a fact does not belong under Brooklyn, where the statement was made, nor yet under New York, but under the country. A topic like America or United States has to be subdivided, and I shall mention just tentatively, a few of the subheads which are found in my card catalogue. They are: Anti-semitism, Congress, Fiction, Hebrew Literature, Judiciary, Military, Russian Jews, Yiddish Literature, Yiddish Theatre. Local events will have to be looked up under the heading of the different States and Cities. The same system will have to be followed with regard to other countries. Under England, for instance, I place the list of Jews returned to Parliament in the last election; the same under France.

Very little difficulty is experienced in placing bibliographical references on some other topics which are of interest to us. So a collection of rabbinical opinions on disinterment or burial of ashes from



the Crematory, by Rabbi M. Lerner, Berlin, 1905, will find its place under disinterment and under cremation. So I have collected several pamphlets, bearing on the relations of the Jews to Freemasonry. Karl Andresen, "Die Unsterblichkeitsfrage," Leipsic, 1906, is placed under immortality. Prost, "Die Sage vom Ewigen Juden in der Neueren Deutschen Literatur," Leipsic, 1905, is placed under Wandering Jew. A difficulty arises when the subject is only vaguely indicated, and when it requires the grouping of several subtopics under one head as cross references. These topics are also the most interesting ones. We are all of us, for instance, interested in apologetics of Jews and Judaism. So it might be interesting to show, how some of the charges made against the Jews are just the opposite of others. Some charges again are based on false assumptions, and we might say safely, although this is not so easily demonstrated, that all charges, when generalized, are unjust. One of the charges most preferred against the Jews, is their inclination towards political disorder. It has been said that the bitterness of the strife in Russia is due to Jewish influences. It has been said by Count Witte, and has been declared by Stoecker in the German Reichstag, and by Prof. Biermer, from a public lecture platform. In this connection, it is interesting to know that John Burns, the English labor leader, charges them with ox-like submission to authority, and that 100 years ago the author of an anonymous pamphlet, an essay on the commercial habits of the Jews, London, 1809, cites as one of the instances against the emancipation of the Jews, that they will never step forward as the champions of liberty, and that, instead of resisting, they will promote the encroachments of an arbitrary power.

Of the accusations made on false assumptions, I will only quote that Bjoernstjerne Bjoernson finds that the Jews, as authors, are given to sensationalism, and he cites as proof the name of Hermann Bahr, who was born of Catholic parents, who has no Jewish ancestor known, and who started on his literary career over the favorable highroad of anti-Semitism. On the other hand, a critic says that what is good in Heine comes of the Aryan blood, which he had from his mother. The man was misled by the maiden name of Heine's mother, Von Geldern, believing her to have been a Christian, while we know that she was of good old Jewish stock. Such facts are of



great value in demonstrating the falsity of the accusations thundered forth against our people. Their value, however, depends upon the exactness of the quotation. Were we to say that in the 16th century Jews were accused of having made the Reformation, it would appear interesting, but not as impressive as if we were to quote the famous humanist, Konrad Muth, who calls himself Mutianus Rufus, and who writes to the elector of Saxony that the free cities, aided by the Jews, work for the ruin of the empire, for which we give as authority Doellinger, "Die Reformation, Ihre Innere Entwicklung und Ihre Wirkungen," Vol. 1, page 516, 2d Edition, Ratisbon, 1851. Having thus stated the fact exactly, we can proceed to prove that not only did the Jews in the 16th century possess no political influence whatsoever, because they had to fight for their very existence, but their bitterest enemies were the free cities, while their only hope lay in the favor of the Emperor and the Princes. In order to show the reverse side of the medal, I should like to quote a few instances from my numerous notes on the internal discord amongst the Jews. The Amtmann at Oberaufsess, near Bamberg, reports, in the 18th century, that his Jews always form two factions, either of which always tries to oppose the other, not only "in politics," but even in religious ceremonies. (Eckstein "Geschichte der Juden im ehemaligen Fürstbisthum Bamberg," page 121, Bamberg, 1898). Counsellor Hennings writes to Moses Mendelssohn that the Jews, in their narrow view of their interests, always oppose the settlement of a stranger in their midst. Zeitschrift Gesch. Juden Deutschl., Vol. I, page 121. The same remark is reported of Chancellor Kinsky by the author of a Yiddish memoir, written in 1704. (Sammelband, Nekize Nirdamin, 1899, page 16.)

והשר הזה is selben ein grosser חכם ומבין בעזה"ר bei uns  
 יהודים einer den andern keine גדולה vargint und einer is den andern משפיל mit  
 עלילות ושקריו.

The Portuguese Jews in Bordeaux informed against the Alsatians who settled in their midst, and obtained their expulsion (Reinach "Histoire des Israelites," page 310, Paris, 1884). When the Maranos fled from Spain to Italy, to find a place of refuge from the persecutions of the inquisition, their co-religionists in Rome, in Venice

and in Piedmont were untiring in informing the authorities that apostates from Christianity were trying to obtain a foothold amongst them. (Shebet Jehudah, ed. Wiener, p. 92 J. O. R. ii, 304.) Rabbi Ludwig Seligmann, of Kaiserslautern, brings charges against two members of his congregation, saying that they had interfered with him in the exercise of his functions, because he wanted to abolish the immoral Kol Nidre prayer. (A. Z. J., 1846, page 743.) During the agitation against alien immigrants in England, one "John Smith" contributed an article to the Contemporary Review, Sept., 1899, in which he attempts to prove that the Jewish tailors of the east end of London are injurious to the interests of labor. It was proven that the real name of this Mr. John Smith was Velchinsky, and that he was the son of an immigrant Jewish tailor himself. (Jewish Chronicle, Sept. 15, 1899, page 17.)

It is superfluous to increase instances of the usefulness of such work. I merely wish to point out the difficulty of selecting proper headings, and of combining the various headings into general captions and, *vice versa*, of subdividing some of the general headings into subheads, such as Reform, under which heading there would be such subheads as Organ, Prayer in the Vernacular, Sunday Service, Confirmation, Almemor, Second Holyday, Authority of the Rabbis, Circumcision, Synod, Kol Nidre, Reading from the Thorah, and references to prominent leaders in the Reform movement.

The greatest difficulty lies in the collection of the material. I have for years tried to take systematic notes of my readings, but I have only two eyes, and, unfortunately, cannot use them so as to read two books at the same time. I have only two hands, and, unfortunately, can use only one for writing. It is important to have a co-operative system for such a purpose. If, first, the members of this conference were to arrange a plan, according to which each one would excerpt his own reading matter, and send his notes to some central office where these notes would be properly catalogued, and where the clippings from papers would be properly preserved, we could gain a great deal. It seems to me that this system should be at first, for one year, limited to the notes from Jewish newspapers and Periodicals. Further, if a systematic catalogue of new books were

made we would gain a great deal. These notes, published in our Year Book, and freely distributed so as to invite co-operation of kindred societies and institutions, such as the various rabbinical seminaries, the historical societies in different countries, the Gesellschaft für die Wissenschaft des Judenthums, the Société des Etudes Juives, the Russian Society, "Marbe Haskalah," the Alliance Israélite, with its numerous agencies in the Orient, would result in that systematic collection of the material for our studies, which would render it possible to perfect the work done by the Jewish Encyclopedia. If every third year a supplement volume to this work could be published, we might in a reasonable time expect a second edition, filling the lacunæ of the first, and avoiding its errors. If this be a dream, it is certainly not a nightmare, and if it shall be realized, it will redound to the credit of our organization.



## D

[The writer alone is responsible for views expressed in this article.]

### A SUGGESTION AS TO REACHING THE ADOLESCENT.

BY RABBI ALFRED T. GODSHAW.

Ik Marvel in his little book, entitled "Dream Life" has a chapter on the religion of the boy in which he asks "Is any weak soul frightened that I should write of the religion of the boy? There is much religious teaching even in so good a country as New England, which is far too harsh, too dry, too cold for the heart of a boy. It falls upon the unfledged faculties like a winter's rain upon spring flowers—like hammers of iron upon lithe timber: It may make a deep impression upon his moral nature but there is danger of a sad rebound. Is it absurd to suppose that some adaptation is desirable? And, might not the teachings of that religion, which is the Aegis of our moral being, be inwrought with some of those finer harmonies of speech and of form which would lure the boyish soul?"

These questions of Marvel may be well applied to Judaism today in its relation to the Adolescent. Is it not desirable that some adaptation of its principles be made in accordance with the needs of youth and that some of the teachings of Judaism be inwrought with some of the finer harmonies of speech and of form that would lure the boy's soul and make him feel a nearer kinship with his faith? This paper is an attempt to outline a plan by which some of the teachings of Judaism can be made to appeal more strongly to our boys and to mean more than they now do. This suggestion as to reaching the Adolescent is laid before the Conference in the hope that its members will take up and give to this urgent and crying need the attention and consideration which it deserves. It is a need that has long been winked at and one which cannot, ought not be neglected longer by those who have at heart deep concern for our Jewish youth and his devoted adherence to his ancestral faith.

Like a voice calling in the wilderness is the cry for earnest efforts to reach and hold our boys after they leave the portals of the religious school. It is not that I would be an alarmist, but I have long felt and this view has been verified by experience and observation in all sections of the country, that little is being done to reach the Adolescent when he is most susceptible to influence and when he is most in need of guidance that will tide him over the perils of youth and make him by conviction loyal to Judaism.

As it is at present a few terms of thirty hours religious instruction lead up to an indifferent Confirmation, often spectacular rather than impressive, after which, certificate in hand, our hopeful (and the hope of Israel) turns his back on religious instruction, save for an occasional post-confirmation class for which intellectual diversion he has often little predilection. His religious life then, in a great many instances touches the synagogue closely again only at marriage or when in later life he is besought to become a member. Our Temple affiliation is based on membership and ordinarily one membership, that of the head of the family suffices. The younger generation feel only the obligation of occasional visits, not the sense of deep interest in or close connection with the Temple.

There is need of some effective means of stirring and developing in the young a feeling of responsibility with their elders in the task and obligations which religion imposes, and by this I do not mean mere affiliation with the Temple, but a strong sense of obligation toward those ideals and duties of which the Temple is the symbol. The great influx of immigration is bringing hundreds of children who will not remain in accord with the views of their parents and some means must be devised to make religion appeal to such children as something positive. William B. Forbush in his work "The Boy Problem," says—"I have commended the plan of the Episcopal Church, by which the boy is never allowed to think of himself as anything but a prospective communicant" and goes on to show how "all the activities of the Guild and the Club make for loyalty to pastor and church."

Hall in his thorough study of the period of Adolescence has pointed out clearly the great plasticity of youth at this age. He



shows that a new day is dawning in our concern for the Adolescent and endeavors to throw light on a field that has long been left unworked. He divides youth into three periods: from birth to six years, infancy;—from six to twelve, childhood;—from twelve to maturity, the period of Adolescence. This period of Adolescence is one of many-sided interests and presents unlimited possibilities for religious, family and social guidance and instruction: It is the age par excellence of psychological, pedagogical and religious interest, for at this time strong new instincts spring into life and being. It is at this period of the rapid expanse of the mental horizon and of new-found powers of mind and soul and body, that we are leaving the Adolescent to drift when he is most in need of a sure hand to guide him past the dangers that beset his path. He makes clear, and in a way that is strikingly different from that of most scientists, that religion must step in at this point with sure hand if we would discharge our whole duty to the child and not leave him to stumble aimlessly along the path of life. Religion is of the emotions and not primarily of the mind; Adolescence is essentially the age and period of the imagination and of the emotions. Most attempts to reach the Adolescent today are by teaching in classes and that, at an age when he hungers for the symbolic and for concrete appeals to his highly imaginative being. The child is unable to conceive or to comprehend abstract ideas. A psychologist in a recent number of the Jewish Chronicle emphasizes this thought and declares against faulty methods for reaching the young, appealing at the same time for ceremonial and symbolism by which religious teachings can be adapted to the calibre of youth.

I quote at length from Hall who presents his views with more than ordinary explicitness. He holds that "the ideal education of the religious nature, if it is ever attained, will involve as one important factor much saturation of the juvenile fancy with the best creations of the mythopœic imagination, coarse at first but with increasing refinement with age and with progressive inferences from what each symbol, picture, tale, image, rite or dogma says to what it means, until the expanding mind has advanced as far as its own mental powers justify." According to him "the so-called myths of Plato are an unique educational device peculiarly fitting to the



adolescent mind as a mode of formulating or rather frescoing the unknown frontiers of human knowledge. Great principles that meet deep needs of the soul must be clad in fact and cannot otherwise be presented." The period of Adolescence, he declares, is the age when youth takes to religion as its natural element. The world presents no other opportunity like this to the religionist and the moralist. This is essentially the period of utter plasticity of keen hunger for vital knowledge, council, sound advice. These years that are marked by rapid development of mind, body and vitality are a sort of storm-period following closely upon the lull of infancy and which must be calmed into the peace of a wellordered youth. The child is at this period a "bundle of instincts" which must be sorted and arranged into a systematic "bundle of habits." The trails upon which it is now striking out must be marked with good guide posts in order that it may reach safely the broad highroads of life.

Great religious struggles agitate the soul and doubts torment the mind, even though these are seldom confided to and less often dreamed of, by parents and teachers. The child often wishes to hide from itself the strange thoughts of God and the world that flit across its troubled mental seas. Teachings that it once uttered glibly without stopping to think of their meaning now cause it endless trouble and it begins to doubt everything. This is just the time when religious teaching should be imparted in a way that will not only appeal to but help the child.

It is especially at this age of physical restlessness, of intellectual curiosity and of moral activity when the ideals are being formed and shaped that the child needs sure guidance. Reason, morality, religion, sympathy are but slightly developed and Adolescence is a "new birth" in which the higher and more completely human traits appear and spring into being. Hall lays great stress on the fact that modern life is trying, and in many respects increasingly so, on youth and of the utter failure of home, school and church to recognize its needs and most of all its perils. He laments that in this fruitful period, the age of sentiment, of deep religious feeling, of rapid fluctuation of mood, when the world seems strange and new,

and when the youth awakens and understands neither the world nor himself, that only little attempt is being made to reach and to influence youth.

Any attempt that is made, must be undertaken primarily through the avenue of imagination and of feeling, and by appeal to those elements of the adolescent nature that are uppermost at this time. At this age, he is again a little clansman with ardent love for the heroic and the strenuous; this is the age in which boys spontaneously form clubs and give themselves over to social organizations. The gregarious instinct bursts forth at every turn, and those who understand child nature know the keen pleasure that children take in being together and imagining ties and bonds existing between themselves. At this age youth is in the first stage of development toward a social being.

Why not in keeping with this innate element of adolescent nature, form an institution for the inculcation of the lessons of Jewish brotherhood and ideals based upon the Bible with its rich mines of the strenuous and the real. It is replete with dramatic incident and instances of the discipline and authority and strenuousness which appeal so strongly to the heart of the boy.

When I was a worker at the social settlement, the head worker turned over to me a group of seven boys with a plea that I do something, anything, to interest and keep them because she felt they needed the influence of the neighborhood house. Classes, debating clubs, and similar allurements, such as the institution held out, had not proven good leading strings for these boys. They were going through in their lives as every normal boy does, the different stages of development from savagery to civilization; they were living over the nomadic stage and were at an age where they wanted a clan, not a club. They were willing to be disciples of Esau, the restless man of the fields, but not of Jacob, the peaceable dweller in tents. Maudering parties, and games of the chase are evidences of these primitive instincts that are still strongly inherent. I saw that different tactics would have to be pursued to interest them and suggested a little clan with vows of fealty and lessons of brotherhood and fidelity, which they were to teach and carry out. This

appealed to the clan spirit in them and organization was soon effected. The mystic letters of their name served to strengthen interest in their organization and the curiosity of the head worker to learn of their rites served to fan the flames of their new-found enthusiasm. The society held their interest and in a short time had a large increase in membership. It is now in existence four years and still has regular meetings. These boys could not have been effectively reached in another way.

This gregarious element of the Adolescent's nature must be taken into consideration; he wants something that appeals to him, that interests him; classes and books are not attractive to all at this age. The stronger his nature the more ardent is his desire for the strenuous and the real, and if he reads at all, it is of heroes and warriors and the victors of tournaments and contests. Why not appeal to this inherent element of adolescent nature by symbolic scenes from Jewish history, in presentation of noble characters and upright lives which he is to emulate and to follow.

This is not a suggestion for the formation of a secret religious society or a plan to teach all of Judaism while the boy is standing on one foot. Something can be done, however, to teach some of the truths of religion in a form that will appeal so that they will be dynamic in their influence on the boy's life. That there is need for such religious guidance for the young none will gainsay. The plan I have in mind has only enough of the mystic and the elements that appeal to the boy's nature to make it strongly attractive and to insure that he will come to its ranks because of impelling interest. It should be made clear that no mysteries are taught and that the teachings, ideals and symbolism are reserved for those alone who would enter into the spirit of the brotherhood. The organization could be gotten up in such a way that it would attract and draw the young to it by strong appeal to those elements that are uppermost in the nature of the Adolescent. Its teachings should be of a kind that would stir the heart of a boy with pride in a Judaism that stands for lofty teachings and would make him feel that he is obligated to carry out in his life and to help spread the lessons and teachings that he has learned. It is especially this sense of obliga-



tion toward right living that religion teaches that such a society should inculcate in the heart of youth.

Such a series of lessons would afford a rich opportunity for symbolic presentation of Jewish teachings and ideals. The life of the Jewish boy of today is singularly devoid of the wealth of symbolism that so strongly characterized and made up the life of the Jewish youth in the past. In former times he felt his importance as an individual, when on frequent occasions he was pressed into service to complete a Minyon. Today his individuality is completely merged in a congregational gathering in which he is a negligible quantity, and his presence neither noted nor missed. In the Bar Mitzvah he stood prominently forward, occupying the center of the scene; in the present day confirmation he is only one of those who form a general class. The annual recurrence of the Holidays with the flags and procession in which he joined with great glee on Simchath Torah, the prominent part that he took in the Seder, and the Succah all served as concrete symbols of his connection with Judaism. Most of this symbolism has unfortunately been lost, and even though some of it in this unpoetic day may strike some as having been of doubtful value, it served a purpose; it made religion real. Today Judaism is to our boys a vague set of ideas, connected in some way with the Temple and a few hours of religious instruction, but with little appeal to the desire for concrete symbolism that is so strongly characteristic of youth with its highly imaginative temperament.

Some attempts have been made here and abroad to bring Jewish boys together in organizations along different lines. Much success has been achieved in England with the Lads' Brigade, an institution with organized corps that unites the members for social and intellectual purposes and has regular uniforms, drills, a chaplain, summer outings and features that are attractive to youth because of their similarity to adult organizations. Some attempts have been made to establish junior orders B'nai B'rith; this was attempted on the Pacific Coast and there is also an account in the Menorah of 1892, Vol. 12, 3, of such an organization having been established in Kottowitz, Upper Silesia, Prussia. In secular circles, and among other de-

nominations, numerous attempts are being made to reach the Adolescent. The Star League is an association with headquarters in Illinois that is banding young men together in all parts of the country for the inculcation of the lessons of patriotism and right living. There is another organization, founded in 1905, called the Princely Knights of Character Castle for boys from 12 to 18 to "inculcate, disseminate and practice the principles of heroism, endurance, love, purity and patriotism."

Some such organization with a uniform ritual could be established in the different cities for the inculcation of Jewish ideals based on Biblical and Post-Biblical history. The local institutions could later on be united into state organizations and representatives from these chosen for national assemblies. These meetings would prove a good forum for the training of the men who in after years are to take on their shoulders the responsibility of national Jewish activities. Preparation in these local societies might form the basis for a higher society to be established at the Universities.

A few words may be in order here with suggestions as to the ritualistic work. A series of ranks might be arranged in which could be exemplified some of the lessons of Judaism, loyalty to its teachings, right living and fellowship. In the first, that of loyalty, the ritual could be built up on the stirring story of the loyal mother Hannah and her seven sons. The scene before Antiochus in which one after the other of the brave lads went out fearlessly to his death rather than forsake his religion, could be enacted by the members and instructive speeches uttered by each of the sons and the mother in some such way as has been done by Longfellow. Such a scene as this will allow for histrionic ability of the boys and when properly enacted would be potent in its influence on them. The second series of lessons might be based on the Book of Proverbs and could be used to bring home some real lessons of life and religion that would be dynamic and helpful in their influence on youth. I leave to your imagination the possibilities of a series of lessons with Wisdom and Temptation as the elements of an impressive ritual. Another rank exemplifying the lesson of fellowship could be built up on some such story as that of David and Jonathan, and could



be used to bring out the lesson of brotherhood. These lessons could be worked up into an attractive ritual that would present Jewish ideals and teachings in a concrete form that would appeal to the hearts of our boys. They should be made to feel that these lofty lessons and teachings are Jewish and to feel a pride in membership in a national society that stands for the dissemination of these teachings. They should also feel the obligation to exemplify them in their lives. There are many advantages that would result from such a society. After the Civil War the College Fraternity received new impetus, it being used to bring the boys of the North and the South into closer and more friendly relations. Such a society would serve the same purpose today by bringing the younger generation closer together by kindred bonds where the fathers are still unfortunately held apart by differences of birth and of training. The fathers have tasted the bitter fruits of this feeling; why should the teeth of the children be set on edge? I believe too, that conservative parents would be well disposed towards institutions of this kind for the inculcation of some of the teachings of Judaism, while they are firmly and irrevocably set against the Temple and often withhold their children from it as the instrument of, what they consider, Reform. This would be one of the strongest reasons for the institution of such an organization, its ability to reach the children of conservative parents. Those who have had the opportunity of seeing the morality play "Everyman" and who are conversant with ritualistic work and symbolism in various existing institutions will realize the possibilities of a ritual built up from the rich mines of Biblical and Post-Biblical sources.

I would have it distinctly understood that the form in which these lessons are presented is to be regarded as a means of effectively reaching the boy and not as an end in itself. Lectures on Jewish history with accompanying stereopticon views should be arranged for each rank; the first, embracing the nomadic period; the second, the first struggles after a settled form of government, under the Judges; and the third, the period of organized government, giving the history under the Kings. These three periods of the larger national life could be paralleled with the life of the individual and



in a more specific way could be compared to the three ages of life, childhood, with its unrest, youth, with its first groping after wider knowledge, and finally, manhood, with its ordered existence.

Such an institution would make the teachings of Judaism and the lessons of Jewish history concrete for our boys, and would stir in them pride in their ancestry and past. It would set before them certain obligations which it should be their duty to carry out. It is at Adolescence that religion appeals to the boy and it is then that it should be a guide to him as he starts out in life. It is at this age that he is most plastic and that the deep springs of his nature can be most effectively reached. Rightly does the Psalmist exclaim "Oh God, Thou has taught me from my youth!" At this fruitful period, religion should open to the mind's eye, the vistas of love, of duty, of moderation and point out the ways of pleasantness and the paths of peace. The youth begins now, as it were, to awake from sleep and in the fortunes and experiences of biblical characters he must learn which paths to strike out upon and which he should shun if he is to achieve happiness and to avoid sorrow and regret. It is in youth when the development of the senses and imagination take place and when the passions and feelings are more vivid than at any other time, because entirely strange and new, that he is most in need of guidance. His life has been too short to realize how empty are many of the dreams of youth and how direful the results of unrestrained impulses. One needs only look at youth, with its spirit and exuberance to see what supreme need it has for sound council and sure guidance. The lessons of religion should be taught then and when he is grown he will not depart from them. The one unanswerable charge that must be brought against so much of the social and religious teaching in existing institutions is that it is trained too high; it shoots over the head of youth and the charge is lost. Of what avail is it to present the lofty lessons of life when man has passed the plastic age and character and ideals are to a great extent formed and crystalized? If these lessons are to be effectively taught they must be given at an age when they can influence and mould the lives of those whom they are to reach. With the impressionable nature of the Adolescent as a lever and the

**r**ich stores of Jewish ideals as a fulcrum, our youths can be raised **t**o a higher plane than that which they now occupy. Such a series **o**f symbolic teachings arranged in a form that will appeal to youth **a**nd his Jewish pride will bring up a generation that will be strong **a**nd firm in their devotion to Judaism, and earnest in their endeavors **t**o carry out these teachings in their lives. These lessons will **a**waken in our boys a feeling of brotherhood and fellowship in **t**eaching and carrying out the lessons of religion and of life. **J**udaism will become not a vague set of ideas but living vital truths **a**nd teachings that will appeal to his heart and be a potent force **i**n his life. Holding up the ideals of right living, such a series of **l**essons will inspire love for and allegiance to religion as a guide to **h**im in life; picturing noble types of Jewish manhood would fire him with zeal to emulate their lives; showing the compensation of virtue and retribution for wrong-doing in concrete symbolism would have an influence on his life; and mirroring the peacefulness at the sunset of a wellspent life, would serve to warn him from the shoals on which so many young lives are wrecked. Such an institution would serve to bring our boys in different sections of the country together as a brotherhood charged with a noble task and would develop in them pride in being descended from such ancestry, consciousness of the obligation to live in accordance with these ideals and to help spread these truths among all young men.





## E

[The writer alone is responsible for views expressed in this article.]

### RELIGIOUS WORK AMONG JEWISH INMATES OF PENAL INSTITUTIONS.

RABBI ADOLPH M. RADIN, NEW YORK CITY.

I began my ministrations as Jewish Chaplain at the N. Y. State Reformatory in Elmira one month after my arrival in this country, in October, 1884, by holding divine services and private interviews with the Jewish prisoners. When I came to New York City, in 1890, I was appointed, through the influence of my lamented friend, the Rev. Dr. Gustav Gottheil, as Jewish chaplain for all the penal institutions of New York and Brooklyn. My work at the Elmira Reformatory enabled me to judiciously and, I may add, successfully, apply my labors and efforts on behalf of our erring brethren who were serving terms of imprisonment in state prison, in the penitentiary, in the work house or in institutions for juvenile delinquents.

Thus, as the first Jewish chaplain in the United States, I have an experience of 22 years and I am glad that the Central Conference of American Rabbis offered me an opportunity to submit a full account of the religious work done among Jewish prisoners and of the results achieved by me.

Before I will begin to speak on my subject permit me to premise some general statements regarding the number, ages, nationalities, crimes or offenses of my involuntary parishioners, and the necessity of aiding them in many ways for their reformation and moral elevation.

The majority of our charitable and noble-minded coreligionists, in their indignation against Jewish offenders and law-breakers are not in sympathy with the work and aims of the Society for the

Aid of Jewish Prisoners which I have the honor to represent. They often say: "Jews should not be criminals and if they are imprisoned in consequence of their evil deeds let them rot."

In the first place, it is neither just, nor religious, nor humane to withhold our moral help and material assistance from those of our fellow-men who deviated from the path of righteousness and morality and thus depriving them of the possibility of returning from their evil ways and practices. We should always bear in mind that most of the criminals are more or less the social products of their surroundings and circumstances, that few of them have become stained with crime and vice entirely through themselves. Thousands of hands have invisibly worked on their moral depravity until they ran into their own ruin. In the second place, they do not rot. After they have served terms of imprisonment, imposed upon them by the process of law, they enjoy again the freedom and right to re-enter the ranks of society, and if we should not encourage them with all means at our disposal that they should lead good and honest lives, the instinct of self-preservation will compel them to join their former associates in crime and lawlessness and they naturally will become degraded beyond redemption.

There is no nobler charity that I know of than aiding and raising up those who from some temptation have drifted into the criminal classes. If our charitable brethren had been able to see, as I have seen, the more or less beneficial effects resulting from the assistance we granted to prisoners and discharged convicts they would have been just as enthusiastic about my work and efforts as are those directors of our Society who are familiar with the favorable results accomplished.

The number of Jewish convicts at the penal institutions of the State of New York, especially in the state prisons, in the Elmira reformatory and in the Juvenile Asylums, has been considerably increased during the last 10 years, but not in proportion to the large number of Jewish immigrants that have flocked to our shores within the last decade.

Most of the Jewish convicts are young men between 16 and 30 years of age. Of those the largest number, the young Americans



of foreign parentage, have been led to vice and crime by card-playing, horse betting and other such sports. The immigrants have come into trouble and disgrace partly through their ignorance of the laws of the country and partly through the false notions they have brought along with them from Europe; that America is a country of swindlers and humbugs and that immigrants can get rich here only by fraudulent manipulations and transactions. I wish also to repeat what I said once at a public meeting at Cooper Union: Not the immigrants have corrupted New York, but the corruption prevailing in New York City has corrupted the immigrants.

The crimes committed by Jewish convicts are mainly against property; they very seldom perpetrate crimes of violence; for instance, murder, manslaughter, felonious assault, highway robbery, burglary in the first degree, etc.

As an illustration let me give the following statistical data:

January, 1906—Tombs, Total 1468; 1339 males, 129 females, 124 Hebrews, 116 males, 8 females.

February—1348 prisoners; 1204 males, 124 females; 86 Hebrews, 81 males, 5 females.

Nationalities: 21 Americans, (15 Rus. par. 3 Austrian par. 2 German par. 1 Hungarian par.) 34 Russians, 20 Austrians, 4 Germans, 3 Roumanians, 1 English, 1 Dutch, 1 Hungarian, 1 Bulgarian.

7 larceny from person; 16 petit larceny; 18 grand larceny in the second degree; 6 grand larceny in the first degree; 1 non-support of wife and children; 6 disorderly conduct; 1 as witness; 4 on suspicion; 1 violation of internal revenue law; 2 receiving stolen goods; 1 perjury; 1 violation city ordinance; 1 cruelty to animals; 1 extortion; 4 burglary in the third degree; 1 assault in the second degree; 1 violation postal laws; 3 assault in the third degree; 2 passing fraudulent checks; 2 carrying burglar's tools; 1 robbery; 1 keeping opium den.

March—Tombs, total, 1355; 1274 males, 81 females, 99 Hebrews; 91 males, 8 females. Nationalities: 39 Russians, 28 Americans, (13 Rus. par., 6 Ger. par., 2 Hun. par., 3 Austr. par., 2 Eng. par., 2 Amer. par.) 12 Austrians, 5 Germans, 6 Hungarians, 1 Dutch, 2 English, 6 Roumanians.

Ages—42 below 20, 27 below 25, 14 below 30, 13 below 40, 1 below 50, 1 below 60.

Crimes:—26 grand larceny in the second degree; 3 violation of city ordinances; 3 attempted larceny; 9 petit larceny; 5 suspicion; 3 perjury; 9 burglary in the third degree; 1 sodomy; 22 receiving stolen goods; 1 carrying concealed weapons; 1 forgery; 1 carrying burglar's tools; 1 extortion; 2



cruelty against animals; 5 grand larceny in the first degree; 4 larceny from person; 8 disorderly conduct; 2 burglary in the second degree; 1 malicious mischief; 1 rape; 1st attempt at suicide. 82 1st offence, 17 2d or 3d offence.

April—Total: 1095, 983 males, 112 females, 86 Jews, 80 males, 6 females.

Crimes: 25 grand larceny in the second degree; 3 burglary, 6 burglary in third degree; 1 attempted suicide; 1 bastardy; 3 grand larceny in first degree; 3 receiving stolen goods; 4 attempted burglary; 2 assault in second degree; 2 suspicion; 8 petit larceny; 1 disorderly conduct; 2 violation city ordinances; 4 assault in the third degree; 2 attempted larceny; 5 larceny from person; 1 impersonating an officer; 1 contempt of Court; 1 breaking parole; 3 carrying burglar's tools; 4 bigamy; 1 forgery; 1 non-support; 2 shoplifting; 1 unlawful entry; 1 embezzlement; 1 violation Dental 1.

1904: total 10,520, 13,045 Cath., 8715 males, 5130 females, 4639 Prot., 2859 males, 1780 females, 1036 Jews, 787 males, 244 females.

1905: total 18,697, 1183 Jews, 998 males, 185 females.

It is a mistake to assert that the Jewish criminals are mostly found among the recently arrived immigrants from Russia, Roumania and Austria, and thus, misled by false promises, look for an explanation, why these immigrants cannot easily learn to be law-abiding and honest men in the favorably changed circumstances and conditions they find in this country. Not the *immigrants* are the criminals, but the children of the immigrants and most of them became already Americanized, they attended American public schools and are proud of their Americanism.

The Americanized children of the immigrants, the youths and adults, instead of looking *up* to their parents are looking *down* upon them, consider themselves, on account of their only virtue that they can speak English fluently, more civilized and better educated than their fathers and mothers, and the latter, therefore, absolutely lost their control over their offspring. Add to this deplorable fact the evils of the tenement houses, the nurseries of crime and vice, in the overcrowded quarters and the swarming of children in the streets, where they continually see and hear many things that poison their hearts and minds and develop within them tendencies which sooner or later will make them criminals and law-breakers. The obsolete forms of religion they observe at their parental

houses fail to impress them with reverence and respect for our ancestral faith, and a mistrust of religion as such is often awakened in the mind of the child with disastrous moral consequences.

The largest number of the Jewish law-breakers consists naturally of Russians, owing to the fact that the Russian Jews constitute the bulk of the Jewish population of Greater New York. Numerically next to them are the native Americans, mostly of foreign parentage. Next to them are the Austrians and next to the latter are the Jewish young men who emigrated to this country from Germany within the last decade. I tried to discover the cause why we find among the Jewish prisoners comparatively such a large percentage of Germans who are known and praised as honest, hard-working and law-abiding people in their native country. After careful investigation I found that these young men have not become criminals in *this* country, but they have been shipped to our shores by their parents on account of the bad lives they were leading in Germany. In order to save themselves and their families from shame and disgrace they tried to get rid of them by deporting them to this country which they consider as if it were a penal settlement for their dissipated and demoralized boys. I very seldom found among the Jewish prisoners a German young man without a criminal past and record in his native country. Russian, Roumanian and Austrian Jews are compelled to emigrate to America by the political and economical conditions prevailing in their respective step-fatherlands. But able-bodied, intelligent and honest young Jews of Germany do not need to emigrate to other countries in order to find congenial and suitable employment.

I made it a practice, and with signal success, where young men have committed a crime for the first time and their parents or near relatives did not want to have anything to do with them, to influence the latter that they should visit once in a while their sinning children and treat them with kindness, because by so doing they could yet save them from total degradation and perhaps reform them, while their estrangement from them will discourage them and harden their hearts into vice and crime. I think such a work, to turn the hearts of the parents to the children and the hearts of the children to the parents, to be truly Jewish and humane.

I wish to state, by the way, that I found *very* few Jewish parents who could, to a considerable extent, be made responsible for the wrongdoings of their children.

Many of the prison chaplains and wardens concur in their opinion that among the Jewish criminals and law-breakers there are comparatively few that were degraded to such an extent that we could hardly expect to reform them, while among the convicts of other nationalities we find an exceedingly large percentage that are absolutely incorrigible. This impartial, unprejudiced, and consequently reliable statement of prison authorities based upon experience and observations, made through many years, has always prompted me to exert my energies in the interest of Jewish prisoners, to help them in many ways while they are yet imprisoned and to assist them after their discharge, as far as it is in my power to do so, that they could begin a new life. I have also experienced many disappointments which, however, have not discouraged me in the least. A courageous and conscientious physician would not hesitate to perform an operation in order to save a human life, even if he were not successful in similar operations.

The main purpose of holding divine services at penal institutions is to satisfy the religious needs of a large number of the Jewish prisoners. These services make them feel that they did not cease to be Jews though they are serving terms of imprisonment and that there is yet hope for their being reformed and becoming useful members of society. My ministrations also tend to revive in their hearts pleasant reminiscences of their parental homes, to which the great majority of the Jewish inmates at penal institutions are lovingly attached. I can also state, without overrating my influence upon them, that the talks and addresses delivered by me frequently made upon them a very good impression. While talking to them I treat them not as prisoners, but as independent members of a Congregation. My contact and private interviews with them make me familiar with their antecedents and with the conditions at their respective parental homes. Often they tell me such things about their past life which a Catholic would reveal only to his father confessor, and it is then easier for me to find means and ways for their reformation after their discharge.



In trying to reach the Jewish prisoners religiously I had to give up entirely the female prisoners. Very few Jewish women are inmates of penal institutions and those who are arrested and committed to prisons came into trouble through their disorderly and immoral conduct. They are absolutely inaccessible to any religious and moral influences. It is, except very few cases, a loss of time and energy in trying to save a fallen Jewish woman, while I often succeeded in saving fallen Jewish men. But there is yet hope for young Jewish girls, who, owing to their youth and inexperience, were exposed to temptations at the sweat shops, in the dancing halls, or in the overcrowded tenement dwellings. The lack of religious and moral training at their parental homes is responsible, in a large measure, for their immoral conduct. For obvious reasons they cannot be redeemed by a chaplain, but by an experienced and noble-hearted Jewish matron.

Jewish male prisoners are susceptible to religious influences and even such criminals who are imprisoned for the second and third offense are anxious to attend divine services. It is a diversion in the monotony of their sad prison life and it also recalls to their minds those better days before they came into conflict with the penal code. But like zealous guardians of the ancient ritual they resist any attempt on the part of the chaplain to modernize somewhat the divine services. Dr. Israel Davidson, formerly chaplain of Sing Sing prison, and myself were severely criticized, and even rebuked and censured, when we tried to change or shorten the services for convenience sake. Therefore the chaplain, who makes it his task to exercise a beneficial influence upon Jewish prisoners, must take into consideration their religious views and sentiments and arrange the services in accordance with their custom and liking.

The Jewish adults at prisons do not care in the least for religious services in any shape or form, whether they be conducted in an orthodox or in a reform style; they neither care for any religious ceremony and observance. Most of them were brought up without having ever received religious instructions of any kind and few of them are able to read the Hebrew prayers. Still, they voluntarily attend the services every time they are held, because they enjoy and appreciate the sermon of the Chaplain, if he understands to touch upon

points arousing their interest, and it is by no means an easy matter to please them. Jewish prisoners are severe critics, like pewholders of free congregations, with the only difference that they have no votes at the election of their Rabbi. The chaplain who delivers an address to them would make a big mistake, if he would not consider their taste and liking; he would soon discover that he talks in vain, not accomplishing the desired end. He is the only one among the prison officials who treats them with kindness, but he cannot, with all his kindness, gain their confidence, if he fails to appeal with his sermons to their hearts and minds. Thus the services are only a means for the end, to convince them that he is their only friend within the gloomy prison walls at the time when they are forsaken and forgotten by their former friends and sometimes even by their nearest relatives, and that by his addresses he manifests an understanding for their wants and needs. Then they will put their trust in him and in private and confidential interviews they will tell him everything he must know about their past in order to be enabled to advise and help them.

Most of the Jewish boys who are inmates of institutions for juvenile delinquents have for the first time in their young lives attended divine services, which deserve this name, or received religious instruction at the institution to which they were committed. Such Jewish boys who, besides their regular attendance at the public schools, receive also religious instruction in Sunday Schools, in Talmud Torahs or even in Cheders, are very seldom arrested as law-breakers, vagrants and truants, because they are occupied with their lessons and have no time to do mischief. The greatest majority of the Jewish boy inmates of the House of Refuge, nearly 200, between the ages of 10 to 16, of the Catholic Protectory, about 160-180, of the Brooklyn Disciplinary Training School, about 25-30, were, previous to their commitment, fearfully neglected as regards their religious education. I was the first Jewish minister who regularly imparted religious instruction at the House of Refuge, at the Boys' Disciplinary Training School and occasionally also at the Catholic Protectory. It is a real pleasure and satisfaction to see how attentively the boys listen to the instruction imparted to them! No Jewish Sunday School teacher can boast of a more appreciative



and attentive audience! But the Jewish services held there and the religious lessons imparted to them cannot do much good. The one is a pronounced Catholic and the other two, though they claim to be non-sectarian, are Christian institutions. They are non-sectarian so far as Christian sects are concerned, for the dogma of the divinity of Christ forms there the cornerstone of all instruction imparted to the inmates. For Jewish children, however, they are Christian Schools, and the Jewish boys are surrounded with a Christian atmosphere at the age when they are most susceptible to religious training. There is another institution, the Juvenile Asylum, strictly Protestant, which, till six months ago had over 250 Jewish boys and girls as inmates and the managers were so narrow-minded that they refused to admit any Jewish minister to give religious instruction to the children of our faith. Fifteen years ago, one year after the inception of my work as chaplain in the city of New York, I submitted my report to the N. Y. Board of Jewish Ministers. I pointed out the outspoken Christian tendencies of the New York institutions for juvenile delinquents, especially of the Juvenile Asylum, that the Jewish inmates entrusted to their care and supervision are either openly or under the false pretense of non-sectarianism, imbued there with the tenets and doctrines of Christianity.

Permit me to repeat some of the striking remarks I made in that report in regard to the above named institution. I said in part: "How can we expect that young Jewish delinquents shall become reformed in a place where they are taught, directly and indirectly, religious doctrines which diametrically differ from those they have heard and learned at their parental homes? These Asylums will never reform wayward Jewish children, but they are detrimental to their morals, because they become corrupted by constant hypocrisy."

I emphasized the undeniable necessity for the establishment of a distinctly Jewish Asylum of this kind and prophesied that sooner or later a Jewish institution for wayward Jewish children will be erected in the city of New York. I closed my denouncement of the Juvenile Asylum and my appeal for the erection of a Jewish Protectory with the following words: "Our representative coreligionists are opposed to such an idea, for they, misled by false pride, shut their eyes to the fact that in the largest Jewish population, which



ever existed in any city of the world, we must be prepared to find quite a considerable number of young Jewish delinquents, however high our moral standing may be."

When I wrote this I did not know of the outrageous injustice and, let me even add, cruelty committed by the managers of the Juvenile Asylum by sending away Jewish children without the consent or even against the protests of their parents and relatives to Christian farmers in the Western states, whereby they directly and indirectly become proselytized to Christianity. Since I learned of this blamable practice of the Protestant managers of the Juvenile Asylum, I became more and more impressed with the necessity of having a Protectory of our own.

At a meeting of the State Board of Charities held in New York City several years ago, I raised a protest, in the strongest terms, dictated by righteous indignation, against the actions of the managers of said Asylum, that they, like Emperor Nicolas I of Russia, rob Jewish parents of their children and send them away to Christian farmers in distant places of the West. My protest, however, did not make them change their proselytizing policy.

I am very glad to report that, thanks to the noble efforts of the Board of Directors of the Society for the Aid of Jewish prisoners, assisted by many other prominent coreligionists, my agitation for the establishment of a Jewish Protectory became truth and reality and the cornerstone of the same was laid about seven weeks ago.

The Jewish Protectory is a lasting monument to the Aid Society for Jewish prisoners and some credit is also due to the agitation of the first Jewish Chaplain in the United States, my humble self.

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(The writer alone is responsible for views expressed in this article.)

## THE REFORM MOVEMENT AS REFLECTED IN THE NEO-HEBRAIC LITERATURE.

RABBI MAX RAISIN, MERIDIAN, MISS.

The history of Reform in Judaism shows, in a very striking way, a repetition of the circumstances and causes that were at work in the Christian Reformation. As in the latter, so in the former, Reform meant the breaking away from an ossified form of belief and worship, and the embracing of methods and systems more in consonance with the rational and enlightening spirit of the times. Even as in the Christian Church Reform was preceded by and was the result of the Renaissance, so in the synagogue, Reform came about largely and chiefly through the awakening of an interest in and a desire for the rising and growing culture of the world. What Humanism was to the Christian world, Haskala proved to the Jewish world. And even as the former, though nurtured and fostered in cloister and monastery, never, at first, aimed at a study of the intricate problems of theology, so the latter, though an outgrowth of the old Bet Ha-Medrash, did not, at the beginning, concern itself with the questions and doctrines of faith. A movement of enlightenment purely, Haskala sought to brighten the life of the Jew by furnishing him with the tools and implements of education whereby he was to force his way to the bright, intelligent world. Indifferent to, or contented with, the state of Judaism of his day, the Maskil of the latter half of the eighteenth century was anxious to improve the intellectual and material condition of the Jews, then, as yet, confined to the dark and dingy Ghettoes. The first German Maskilim, with Mendelssohn at their head, were as pious and devout orthodox Jews, externally as well as inwardly, as are the members of the strictly orthodox synagogues in Russia and Galicia today.

It was not until the prime and original goal of the early Haskala had been attained, the walls of the Ghetto destroyed, and the social and economic condition of the Jews more or less improved as a result thereof, that there could at all arise any question as to the need of reforms in the synagogue to keep pace with the reforms in the life outside of the synagogue. Haskala in itself was, at one and the same time, the forerunner and the beginning of Reform in Judaism. To Germany has fallen the remarkable distinction of bringing about religious reforms both in Christendom as well as in Jewdom. It is not unlikely, nay, it may even be asserted with some degree of certainty, that the Jewish Reformation came about as a result of the Christian spirit of Reform which since the days of Luther and Melancthon had held sway over the greater portion of cultured and progressive Germany. The Jew, like any other human being, is but the child of environment,<sup>1</sup> and is all the more capable of imitation and absorption, because the more impressionable. During the early years of the nineteenth century, the German Jew, just emancipated from the thralldom of civil disabilities, was, to borrow a familiar phrase, *בקטן שנוי* —like a newly born babe. The contrast between the quaint and old-fashioned life within the Ghetto and the dazzling glitter of the life outside of the Ghetto was too great not to leave an indelible impression upon his soul. And the conviction of the necessity of reform grew within him as he began to realize the precariousness of his position in the Gentile world, and to cherish the deluding hope that reforms in the synagogue would bring about a closer affinity between himself and his Gentile neighbors.

Haskala being thus the advance agent of Reform, it will no longer surprise us to find the beginnings of what was later to become the great Reform movement, show themselves in the Hebrew literature long before there was any thought of a change in the spiritual and the synagogal customs. The tendency for such reforms began, indeed, with the Haskala itself, the very term of which indicates that it was the cultural movement of the Hebraists of the eighteenth and nineteenth centuries. Hebrew was the medium of communication

<sup>1</sup> This is well illustrated by the saying: "Wie es sich christelt, so juedelt es sich."



when Haskala first arose, and for many decades it became the means of transition from the tents of Shem unto the beauty of Japhet, from the narrow confines of the Bet-ha-Medrash to the gorgeous and fascinating temples of secular education. The early culturists among the Jews of Germany and, later, of Galicia and Russia, came largely from the *Heder* and the *Yeshibah*. They were mostly men who together with their strictly Talmudic and Hebraic education, had imbibed an unabatable love for their people and an unsatiable longing for their spiritual and material improvement. Moses Mendelssohn was but a specimen of the type of the first Maskilim, large numbers of whom were, in his day, to be found in many of the larger German Jewish settlements. He was not an exception to a rule. We, today, may profitably draw a comparison between Mendelssohn and Luther, between the effect on Christendom of the latter's translation of the Bible, and the effect on the Jews of the former's translation of the Pentateuch. Yet such a comparison would not prove of any scientific value to the historian who confines himself to the bare facts. Martin Luther was, *prima facie*, a Reformer, where Moses Mendelssohn, from what is known, never as much as deviated from the laws of the *Shulhan Aruk*. Luther's translation of the Bible rested upon a theological basis, and aimed at a widening of the gulf between Protestantism and Romanism, while Mendelssohn's rendition into German of the Pentateuch had no religious motives at its bottom, and was brought about as a mere step towards Haskala,<sup>2</sup> and as a consequence of the firmly rooted conviction that Israel's salvation lay in a secular education whereby the Jews might become deserving of the rights and honors of citizenship.

Mendelssohn was not only the well known Jewish metaphysician and theologian, he was also the model Hebraist of his time,<sup>3</sup> and,

<sup>2</sup> See Bernfeld's *Dor Tahapuhot*, Warsaw, p. 87.—In the preface to his translation, Mendelssohn does not even concede as much, but claims that he prepared it primarily for the use of his children.

<sup>3</sup> See, *e.g.*, his Hebrew poem as reprinted in *Bikkure ha-Ittim*, Vol. II, pp. 82-84.

as in the case of many other Jewish reformers, his Hebrew attainments preceded and resulted in his later accomplishments in secular and wider fields. Mendelssohn, who possessed a charming Hebrew style, seasoned with the most idiomatic expressions culled from the Talmud and Midrash, began his literary activity in the Hebrew language when but 21 years old.<sup>4</sup> Assisted by his friend Tobias Bock he, in 1750, began the publication of a weekly paper which he called *קהלת מוסר* or "The Moral Preacher."<sup>5</sup> Only two numbers of that periodical appeared, due evidently to a lack of means. Yet they are sufficient to furnish us with an insight into the man and the possibilities of his future work. "Like Addison and Steele," says a writer of our own time<sup>6</sup> "they [Mendelssohn and the early Maskilim] set themselves the task of refining the moral and aesthetic taste of their people. In a half poetic, half philosophic tone, they glorified the beauties of nature, reflected upon the perfection of the universe, and meditated upon the vanity of evil." But what he was unable to accomplish in the short, lived *Kohlet Mussar*, Mendelssohn, thirty-four years later, and during the last two years of his life, was to see carried out through the *Ha-Measseph*, the first successful Hebrew periodical which was published by him, and, after his death, by his disciples and friends in various German cities, from 1784 to 1811. It is well known that the translation of the Pentateuch, as well as the *Biur* which was written by various leading Hebrew scholars of the day, have greatly stimulated a critical study of biblical Exegesis. In the *Ha-Measseph*, Mendelssohn and his fellow Maskilim sought to bring to practical results the labors and aspirations of the German Jewish culturists. Though but a poor specimen of a magazine when measured by the standard of the periodical press of our own day, though many of its literary and scientific articles were of a puerile nature and might never have obtained any favorable comment from the fastidious readers of today, it nevertheless answered the purpose of the Haskala movement during the latter part of the eighteenth

<sup>4</sup> Ibid. Part II, p. 21.

<sup>5</sup> I. Davidson: *The Genesis of Hebr. Period. Lit.* 1900, p. 3.

<sup>6</sup> Ibid. l. c.



Century. The spirit of Mendelssohn hovers over the pages of that periodical as we read them, even if his own contributions there were but few and anonymous. The *Ha-Measseph* splendidly reflects the spirit of that epochal period, and shows us how widespread the culture movement had become among the German Jews. A spark from the genius of RaMBeMaN had developed into a flame and had caused to rally around his banner the best Jewish minds of Berlin and other centers. Of one of them, the well-known poet Naphtali Hertz Wessely, it is important that we treat here at some length.

Wessely occupies a prominent place in the history of Jewish Reform on account of his share in the preparation of the *Biur*, or commentary, to the translation of the Pentateuch in which he succeeded Solomon of Dubno after the latter had left Mendelssohn to return to Poland.<sup>7</sup> He is but little thought of as a poet today, though in his own time he was regarded by many as a legitimate successor to Judah ha-Levi, and his "*Shire Tiferet*," a book of poetry in five volumes in which the exodus from Egypt is the topic of song, was long an object of veneration to the German and Russian Hebraists. He was one of the doughtiest of the early Maskilim, ready to champion the cause of Haskala, publicly and heroically, whenever necessary. The critics of today, who, not unjustly, find fault with Wessely's poetic or scientific attainments, will readily bestow upon him the laurels of an idealist, who, in an age of general ignorance and bigotry, had found courage enough publicly to attack the deformities of the old Jewish life, and to begin a crusade in behalf of the new ideals of the age. The particulars of his career are well known to all students of the Hebrew culture movement. In 1782, Wessely published his pamphlet "*Dibre Shalom ve-Emet*" (Words of Peace and Truth), which was to make his name immortal in the history of Haskala.<sup>8</sup> It was the first and most vehement attack, in book form, on the mummified customs of the Jews, and so great was the storm it had aroused in the camp of the rabbis of the time, that one of them, the rabbi at Lissa, found it necessary

<sup>7</sup> *Dor Tahapuhot*, I, p. 99.

<sup>8</sup> See *חזון* I, p. 83, St. Petersburg, 1903.



to preach a sermon against the heretical doctrines of the little book, which he and his *Bet Din* had condemned to be burned.<sup>9</sup> In writing it, Wessely was inspired by the "Toleranzpatent" of Emperor Joseph II, published the previous year (1781), in which many of the disabilities of the German Jews were removed. Wessely saw in the Emperor's order to establish schools for the Jews a precious opportunity to further the end of Haskala. His words were particularly directed against the rabbis who, crammed with Talmud and Midrash, were grossly ignorant of all other sources of knowledge and were a stumbling block in the way of the education of the Jewish youth. With little scruple he quotes the Talmudic expression:

כל תלמיד חכם שאין בו דעה נבלה טובה הימנו

"A carcass is better than any student of the Law who lacks culture."

Culture (דרך ארץ) and refinement (נמוכיות) are but the preparatives for a higher study of God. Without these, no matter how learned one may be in Jewish branches, he can be of benefit neither to Jew nor Gentile. Even as the night precedes the day, and the winter the summer, so do culture and worldly knowledge prepare the soul for the better understanding of God.

He does not believe in drastic innovations. He is not a violent reformer. His pamphlet is, after all, but one containing "words of peace and truth." Yet he believes that it might be practicable to go back to the ancient Hebrew customs and from among them choose some that would satisfy modern needs.—*Torah*, the Law of God, and *Chochomah*, worldly culture, have always, in ancient days, walked hand in hand in Israel. Why should any such combination be impossible, or prohibited, at this late time?

A knowledge of the vernacular would tend to strengthen the position of Judaism, as it will enable its upholders to defend it against any attacks by the Gentile.

"Indeed," he asks, "have not Bahya and other Rabbis written their books in the language of the peoples?"

<sup>9</sup> A similar sermon against Wessely was preached also by Phineas Hurwitz, Rabbi at Frankfurt o. t. M. See Monatschrift f. Gesch. u. Wiss. d. Judent., 1871, p. 466. Cf. also *Dor Tahapuhot*, I, p. 104.

And he continues his plea for an orderly education of the young. We must have as rabbis men who are Talmudists and also proficient in secular branches; ואלה ירימו כבודנו בין העמים—and they will exalt our honor among the nations.

The arguments in the "*Dibre Shalom ve-Emet*," published at as early a time as 1782, sound not unlike those advanced by the German Reform rabbis during the first half of the nineteenth century. We need not therefore wonder at the consternation Wessely's words have produced among the orthodox. In his second letter, published by Wessely as a rejoinder to the attacks of his antagonists, he states that the effect of his first pamphlet was

כאלו שרף הם ושלום את כל התורה כלה באש

"as though it had, God forbid, burned up the whole Torah."

If the admirers of Wessely were numerous and his views heartily endorsed by the Maskilim, he yet found few among them who were courageous enough to espouse the cause of Reform in print. Strange as it may seem, it was an orthodox rabbi who now took up the cudgels in behalf of the new ideas. He was Saul Levin, son of Rabbi Hirschel Levin, of Berlin, and Rabbi of the congregation at Frankfurt on the Oder. Soon after the appearance of Wessely's pamphlet, Levin published an anonymous booklet called *כתב ישר*<sup>10</sup> in which he sustained all the arguments advanced by Wessely. The tone of the pamphlet is satirical. The typical *melammed* is there made the spokesman for the orthodox side, and the ludicrousness of his statements is in itself a defense of all the reforms planned by the innovators. Levin was the first rabbi to champion the cause of liberalism in Judaism, and his book was the first satire written in a vivid, modernized Hebrew.

From his views and personal conduct, which were in contradiction to the position he was occupying, Rabbi Levin exposed himself to the accusation of insincerity. He associated with David Friedlander who, as an outspoken reformer, was shunned and hated by the orthodox. In 1793 Rabbi Levin published his *בשמים ראש*

<sup>10</sup> D. Friedlander testified to Saul Levin's authorship of this pamphlet. Cf. *Dor Tahapuhot*, II, p. 76, note.



which, it appears, he fraudulently ascribed to a Mediaeval rabbi<sup>11</sup> and in which certain statements are put in the mouth of Asher ben Ye'hie! which the latter evidently could not have made.<sup>12</sup>

Levin was not alone among the orthodox rabbis in his liberal attitude towards the contemplated reform. Here and there some rabbis could be found who sided with the innovators, and who sought justifications for their views from the Talmud and the responsa literature. The *Meassephim*, and the kindred literature of the time, if at first given to the liberalizing of the Jewish mind through the advocacy of secular knowledge, had little by little drifted towards the goal to which their views and ideas were inevitably to lead them: reforms in the Jewish religion. Even as early as 1810, we find a contributor to the *Ha-Measseph*, complain that one of the chief causes of immorality and irreligiousness among the Jewish people lay in the use of the Hebrew language which could no longer influence the masses since they were ignorant of it. The influence exercised over his contemporaries by Israel Jacobsohn no doubt helped much to over-awe, if not to convince many rabbis of the time, and induced them to join him in his Reform ideas. This is especially noticeable in the action taken by the rabbis of the Westphalian Consistory, itself a product of Jacobsohn, in permitting the use on Passover of certain food articles hitherto prohibited. The דברי אגרת which Rabbi Samuel Steinhart, of Westphalia, published in 1812, is an echo of the tendencies and views that prevailed in that ecclesiastical body. From the Talmud and Maimonides, Steinhart draws arguments proving the sinlessness of teaching German songs to Jewish boys. As to the stereotyped customs in the synagogue they are utterly unessential as far as the Talmud is concerned. Common sense (שיקול הדעת) and the spirit of the Torah (דעת התורה) are opposed to them.

He then explains why the Consistory deemed it proper to institute certain mild reforms like those having only the representatives of the community march in the procession on the Feast of

<sup>11</sup> Ibid. p. 73.

<sup>12</sup> Ibid.



Booths, and only the *Chasan* to strike the willow twigs on *Hoshannah Rabbah*. All of these are for the sake of decorum:

כי כל כוונותינו לרומם ולהדר בית אלקינו ולמנוע מצה ומריבה מבינינו ובפרט  
במקום הקדוש, אשר בית תפלה יקרא

It is interesting to notice that as the years rolled on, and the breach between the two opposing factions widened, the champions of Orthodoxy would now and then resort to a fencing art which they had learned from their antagonists, and would oft attack them with their own weapons. As if to justify the Talmudic saying: *ורע מה שתשיב לאפיקורוס*: some of the rabbis delved into secular learning and from their knowledge of the French and German literatures would deduce arguments in favor of the old system. Thus, Rabbi Samuel Landau, son of Ezekiel Landau, of Prague, preached in 1816 a sermon<sup>13</sup> in which he quoted from the Persian Letters of Montesquieu that philosopher's opinion that the longevity and preservation of the Jewish race was due to their faithfulness to the Hebrew tongue. The quotation from a French author by an orthodox rabbi of those days, is in itself a thing to be wondered at, and it well registers the new spirit which began to dominate even the strictly orthodox Jews of Germany. The study of the sacred tongue seems to have fallen into disuse everywhere, while the Talmud was completely neglected. Hence the new tactics adopted by the orthodox leaders. Samuel Landau was also the first among the rabbis to recognize the necessity of so regulating the education of the Jewish boys as to make the study of the German go hand in hand with that of the Hebrew. The Talmud, he admitted, should be taught only to boys intending to become rabbis.<sup>14</sup>

Here our study brings us to Aaron Chorin, always to be remembered as the foremost champion Reformer among the rabbis of his time. Almost all his Hebrew writings were given to the subject of Reform. In his pamphlet "*Kinat ha-Emet*," published in 1818 in Liberman's collection of responsa "*Nogah ha-Tsedek*,"

<sup>13</sup> Published under the name אהבת צד and mentioned by Katz in *Hasman* III, p. 6, St. Petersburg, 1904.

<sup>14</sup> Ibid. p. 7.

he openly pleads for the use of the vernacular in the synagog, the organ, and the reading of the Scriptures without the accents. But by far more elaborate and thoroughgoing are his arguments in his "*Iggeret Elasaf*," published in Prague in 1826. With the enthusiasm and self-sacrifice of a Moses, this early type of a Jewish Reformer, just evolved from the old-fashioned Yeshibah rabbi, harangues his followers in the following words:

מי לר' אלי, קומו ונתחזקו בער קרושת שמו יתברך

"All of those who stand for God, come ye to me! Arise and let us be strong for the sanctification of His Name, blessed be He."

Decorum in the synagog is to him of paramount importance. Tradition, the Scriptures, and reason all point to its necessity. Maimonides, too, laid much stress on synagogal orderliness for he said: בתי כנסיות נוהגין בהו כבוד

He renounces the belief in the restoration of the Temple with the sacrificial cult, and refers to the Talmud and Midrash to prove that God only wanted *prayer*:

איני מבקש לא קרבנות אלא דברים, שנאמר, קחו עמכם הברים.

He also attacks the *Chassidim* who, like the Christian Scientists of our day, believe in faith-cure and refrain from seeking medical aid. For this the "*Shulhan Aruk*" itself furnishes the opinion when in *Yore Deah* (ס"א של"ז א) it accuses of suicide him who, in his sickness, will not consult a physician. He then adds that this principle is even more stringent when applied to the withholding of medical advice from others:

והשכל נותן שהוא הדין במנוע זולתו להכין לו רפואה, שהוא בכלל שופך דמים.

Chorin's reasoning about *tephilin* is not less interesting. He is convinced that the great majority of Jews in Poland, Germany and Hungary do not wear their phylacteries in the position prescribed by the *Shulhan Aruk*. They thus pronounce a benediction in vain (ברכה לבטלה) and would therefore do well not to lay *tephilin* at all.

While in the case of the phylacteries he contents himself with an innuendo the drift of which cannot be mistaken, his utterance on the subject of praying with uncovered head is much bolder and



plainer. We should behave towards God, our Heavenly Ruler, with at least as much decorum as we would towards an earthly ruler. The covering of the head is only an Asiatic custom. Had the old Palestinian and Babylonian doctors of the Talmud lived in Europe, they surely would not have decreed any such laws, even as they would not have prescribed walking in the air. Besides, even so great an authority as Elijah, the Wilna Gaon, was not opposed to uncovering the head. Again, if it is customary for the Arabs to worship with bare feet, why should it not be customary for the European Jews to worship with bare heads?

Even more significant than the foregoing is Chorin's view concerning the future life. In utter renunciation of the orthodox belief in an *olam habba* as distinct from an *olam haseh*, he boldly proclaims his belief that there is but one continuous world, man's bodily existence being but the beginning of his spiritual and everlasting existence after his death:

ומה שאנו קוראים עולם הזה גם עולם הבא אינו אלא לפי הדמיון אבל אמת, הכל נקשר ונאחו זה בזה עד שאין עולם נצחי אלא אחד תחילת מציאותו העולם הזה ותכליתו העולם הבא. העוה"ז חלק שאחריו והעוה"ב חלק ממה שלפניו כמה שאמרו חז"ל העולם הזה דומה לפרודור והעוה"ב לטרקלין.

At the end of his work, Chorin advises orderliness, piety and congregational responses. He is inclined to follow Maimonides in the latter's order of service.

The above is sufficient to show us that Chorin was a radical reformer who would not remain content with petty changes. It also shows us that he was a reformer by conviction and not by persuasion or coercion, that his principles were formed through his extensive acquaintance with Jewish literature, and his wide knowledge of life and the world. Bernfeld disparagingly speaks of Chorin<sup>15</sup> as one of those reformers whose dissatisfaction with prevailing conditions led them to the formation of destructive tendencies,—a statement which remains yet to be proven. In his writings Chorin shows himself only in the light of a constructive reformer whose ideas were based upon the foundation stone on which the entire structure of Judaism rests. He stood

<sup>15</sup> *Dor Tahapuhot*, II, p. 84.



by his reform ideas until the very last moment of his life, as is indicated by his *Yeled Zekunim* which he published as late as 1839, and in which he again advocates the lightening of some of the burdens of Orthodoxy, such as traveling on the Sabbath and Holidays, the shortening of the period of mourning, etc. His plea in his *Iggeret Elasaf* is most appealing: "Stiffen not your necks, not to hear my words. It is not I who am speaking to you, not out of my own heart have I brought forth new words. I only sought to speak to you that which I have found based on the principles of our holy *Torah*."

The persecutions to which Chorin was subjected because of his reform tendencies, are well known to the students of the History of Reform. And it was but natural that the cry against this arch-Reformer should find its way into the Hebrew literature of the time. Among the publications which appeared against Chorin, I can mention the pamphlet *פסיקתה בן ידית*, whose author's name is given as *ידית דלי אלטא זיטב בעניני* (Prague, 1826). The *Ele Dibre ha-Berit*, which appeared in Altona in 1819, and which was directed mainly against the Hamburg Reformers and against Eliezer Libermann's *Or Nogah*, aimed its arrows also at Chorin. This book is of especial interest inasmuch as it contains contributions from the most prominent orthodox Rabbis of the time, like Moses Sofer, Abraham Tiktin, Akiba Eger, Mordecai Banet, and others, and also because it showed the weakness of the orthodox leaders in argumentation and in logical reasoning. Their vituperative denunciations were far from convincing to a generation that had outgrown the dialectics of the old school, and for whom a *Pesak Din*, or even a *Cherem*, had lost all their terrors. Libermann, on the other hand, showed himself in every way superior to his opponents, and his *Or Nogah*, written in a pleasant Hebrew, stated the side of the reformers very lucidly and persuasively. The book is aimed not only against Orthodoxy, but also against the radicals who, having outgrown the old order of things, had completely forsaken their religion. Libermann, it would seem, chose the middle road wherever that was possible. While reasoning for prayers in the vernacular, he also admits that the retention of some

Hebrew prayers in the ritual would help to beautify the service. Though known as a renowned Talmudist, he does not indulge in pilpul. His arguments for an orderly service are suave and appealing. Every age, according to him, has a right of its own to change its established systems in the way the sages and scholars of the people may deem most proper and best. The *Or Nogah* would undoubtedly have come to figure as the strongest work of its kind ever published in those days in behalf of Reform. Unfortunately, Libermann, by his subsequent actions, proved that he lacked the courage of his convictions, or else he would not have belied his own assertions by becoming an apostate to the Roman Catholic Church.<sup>16</sup>

Most important in all the literature produced by the protagonists of Reform is the curious and excellent little pamphlet *חרב נוקמת נקם בריה*, written evidently by M. Bresselau<sup>17</sup> of the Hamburg Reform Temple, and directed against the Rabbis who attacked the Hamburg movement in *Ele Dibre ha-Berit*. For its excellent arguments, its irrefutable reasoning and its pungent satire it has no equal in all the literature that has been published on the subject, either before or after it. The style is an excellent adaptation from the Bible, and if the author does not treat his opponents any too gently, he only pays them in their own coin. Thanks to Dr. Bernfeld, this valuable contribution to the Hebrew reform literature, until 1900 out of print, has since been republished in his own Hebrew work on the history of the Jewish Reformation.

The reform ideas which hitherto have been confined to Germany, were soon to find a number of supporters and followers in Galicia, the country still noted for its Chassidic leanings and at that time enveloped in the thick fog of mystical Cabbalism. This

<sup>16</sup> About Libermann's apostasy and his identification with the Abbé Libermann of Alsace, see Graetz, *Gesch. d. Jud.* (German ed. 1900), Vol. II, p. 381; G. Wolf: *Isak Noah Mannheimer*, Wien, 1863, p. 10, note; Dr. A. Berliner in *Die juedische Presse*, Berlin, 1891, p. 547; *Archives Israelites*, 1840, p. 213, note.

<sup>17</sup> *Toledot Hareformatzion*, p. 87.

land was destined to become the agent for the transmission of Hebrew studies and ideas from Germany to Russia. In Germany the Hebrew language fell in disuse almost immediately after the passing away of the *Meassephim* period, and its scientific and periodical literature then found refuge in Galicia, and there prepared the seed for the work of enlightenment which Dr. Lilienthal was to begin in the early forties in Russia. Ere yet the sun of Moses Mendelssohn set there rose the sun of Nachman Krochmal; and before yet the echo of the struggles of Wessely and Friedlander had died away in Berlin, a similar struggle was to be witnessed in Tarnopol, Brody and Lemberg, headed by men like Rappaport, Perl and Erter.

The work of the Galician Maskilim was primarily conciliatory and constructive. It seems as though the unfortunate results of the Berlin Haskala had left a sour taste in the mouths of the more conservative "enlighteners" of that Polish province. To them השכלה was an end in itself. It was also to serve the end of an enlightened, though not radical, Judaism. Their aim was not to reform Judaism, but to make its import and meaning clear to the masses. Enlightenment in doctrine, rather than innovation in custom was their goal. If they could not conscientiously remain strictly orthodox, they chose a middle-road conservatism. Nachman Krochmal, in his masterly work *More Nebukhe Hasman*, seems to have expressed the tendency of the Galician Haskala when, in the first chapter, he dwells on the various pit-falls to which the Jews of his time were exposed:

וכבר השיב חכם גדול על שאלת מהו היותר רע לפרטי ולקבוצ: כפירה בעיקר או אמונת שוא וטפל, אמר ערך ההבדל שבין חולי הסרטן לחלי תבערה אוכלת מי האיש החפץ בחיים יבקש המלט משניהם.

"To the question whether Atheism or religious superstition was productive of greater evil to the individual as well as to the community, a great scholar replied:—the difference between the two is like that between a cancer and a consuming fever; he that desires life will seek to escape either of them." In the second chapter of his book, Krochmal, to further accentuate his own ideas on religion in general and Judaism in particular, takes as his motto



the saying in Chagiga, (Yerushalmi 'הלכה א' פרק ב')

התורה הזו דומה לשני שבילין אחד של אור ואחד של שלג. הטה בשל זו מת באור, הטה בשל זו מת בשלג מה יעשה יהלך באמצע

"This law (of religion) is to be likened to two paths, the one covered with fire, the other with snow. If a man walk in the one path, he will perish in the fire; if he walk in the other path, he will perish in the snow. What remains for him to do? He must walk in the road between the two."

While thus liberal in their views, the Galician reformers were more conservative in their attitude toward Jewish traditionalism than were those of Germany. Nachman Krochmal may have been a great admirer of Kant and an apt and devoted disciple of Hegel whose philosophical view of history he inwrought in his theories on Judaism and the Jewish people; Isaac Erter may have written the most biting satires on the superstitions of the Chassidim and the unsophisticated orthodox; S. L. Rappaport may have introduced European methods of scientific research in his biographical works,—in their daily practices they remained faithful to the traditions and observances of the orthodox faith. Like Mendelssohn, whom they all admired and followed, they, too, were reformers in theory only. It is perhaps due to the example of these leaders that Galicia has to this day remained a conservative country. Still, it was this very country which greatly aided in the establishment of the reform principles, even if it has not witnessed any great struggle for a reformed ritual, which in Germany and America had so greatly occupied the attention of the Jewish leaders. In his essay on Krochmal, Schechter sides with the historian that Krochmal was the father of Jewish science,<sup>18</sup> who by his theory and suggestions in the *מורה נבוכי הזמן* had stimulated and awakened Jewish scholarship. Yet, even if we deny him the claim to any such pretentious title, considering that the scientific contributions of Rappaport and Zunz appeared long before the publication of his work, it must be admitted that Krochmal greatly promoted the scientific study of Jewish Theology. Krochmal is of

<sup>18</sup> Schechter: *Studies in Judaism*, p. 67.

no value to us as an iconoclast in the Jewish religion. Though influenced by Hegel in his view on the history of Judaism, his theory was of aid to Jewish scholars not until many years after his death. Samuel Hirsch's "Jüdische Religionsphilosophie," in which so much consideration is given to the Hegelian system, appeared in 1843, and thus preceded by eight years the publication of Krochmal's book. But Krochmal is important for us as a passive reformer, one who was a world in himself, and who, in the confines of his study chamber, developed his views of a rational and liberal Judaism.<sup>19</sup>

In our age of storm and stress in the history of Biblical criticism, when the hypercritical methods and theories of one day are upset by the new ideas and discoveries of the very next day, it is most interesting to note that as early as the first half of the last century, and amid surroundings of the greatest ignorance and bigotry, there lived a man who, in his own quiet way, and though strictly orthodox in belief and practice,<sup>20</sup> had, nevertheless, looked upon the Scriptures and upon Jewish tradition, through the spectacles of what we, today, are pleased to call higher-criticism. Krochmal, in his great book shows himself as a thoroughly liberal thinker, to whom the Scriptures were as much of an archæological study as they were a source of divine inspiration. The views he expresses in the eleventh chapter regarding the historicity of Ezra, Nehemiah and all the rest of the Great Synod, as well as the rightful time and place of some books of the Bible and the Apocrypha show, by the mode of research pursued, and the reasons given for the deductions and conclusions, that Krochmal's insight into ancient Jewish life and literature was by no means biased by his environments and antecedents. While a deep student of Maimonides, after whose masterwork his own book was named, he seems to have particularly favored the critical innuendoes of Ibn Ezra, in whose footsteps in the vineyard of Jewish lore he himself

<sup>19</sup> Jost: *Geschichte des Judenthums und seiner Sekten*, Vol. III, p. 343; Graetz: *Gesch. d. Juden*, Vol. XI, 1900, pp. 440-441; Cf. Dr. J. L. Landau: *Nachman Krochmal, Ein Hegelianer*, Berlin, 1904, pp. 4-6.

<sup>20</sup> See Rappaport's article in *Kerem Chemed*, VI, p. 47.



walked, and whom he imitated even in his Hebrew style.<sup>21</sup> In the thirteenth chapter of his *More Nebukhe Hasman*, Krochmal clearly defines his stand on the subject of traditionalism: "For through the (new) needs (of the times), through luxury and refinement, there comes about an increase in work and the products, commercial and industrial intercourse between men multiplies, new queries and problems arise, and the wise men of the age feel prompted and called on to confine and limit all these by their instructions. Observe, further, that had we a perfect idea of the simple mode of life in the days of Joshua and the Judges, or even in the days of the Kings who reigned during the First Temple period, then, as we have already seen, there could be no need, and no possible cause even, for many of the laws which we to-day possess."

Solomon L. Rappaport and Dr. Isaac Erter come next in importance to Krochmal, though they were much better known in their days and were by far more versatile. Rappaport was only five years the junior of Krochmal, and yet he is considered by many as the disciple of the great scholar from Zolkiew, whom he largely excelled by his prolific and versatile pen and his elegant style. Schechter calls him a תלמיד-חבר, disciple-colleague, of Krochmal. He was a true follower of the *Meassephim* and his importance in the new reform school lay in the modernity of his methods as a biographer of eminent rabbis of the Dark and Middle Ages. He, too, hankered after the new ideas which then invaded the whole of Germany. Yet, strange as it may seem, he was much more conservative in his views on Jewish history and theology than Krochmal. In our day, a man like Rappaport would have been regarded as an arch-enemy of Reform. But in those days, when the reform ideas first began to assume a tangible shape, Rappaport was a kind of mediator between the two extremes.<sup>22</sup> He strenuously opposed the rabbinical conference held in Braunschweig in 1844 and in a pamphlet called תוכחת מגולה he very pungently attacks those who favored the abolition of prayers

<sup>21</sup> See Bernfeld's חכמים p. 12.

<sup>22</sup> See תולדות שו"ר Berlin, 1899, pp. 117-119.



in Hebrew and the belief in the coming of the Messiah. The same pamphlet contains also a letter to his friend the historian Jost in which he implores the latter to plead with the rabbis of the reform tendencies and to point out to them their error. "Woe unto me and unto them," he says there, "that they should split a small people into fragments, and break and grind it as we do the potter's jug. Luther divided into two the people of his faith, a great and numberless nation, leaving millions of people on either side and, to this day, the wound still remains unhealed. But these [the rabbis] crush into atoms a small herd which from the earliest days until now have been scattered everywhere like a shepherdless flock, a people poor and insignificant in number."

Every country has its own problems to solve. If Galicia, during the memorable Reform days of the first half of the nineteenth century, remained proof against all possible inroads upon its stereotyped religious observances, it was engaged in a struggle of even greater moment. While Germany was witnessing the combat between Orthodoxy and Reform, Galicia was in the midst of a conflict with Chassidism which at that time had already become widespread there, and had, by its frenzied and ecstatic fanaticism provoked the ire and zeal of the few enlightened Jews that were to be found in the larger communities. The weapons employed by these opponents of mysticism was satire in its broadest and deepest sense. Even as early as 1819, Joseph Perl published his *Megalleh Temirin*, which is a masterful travesty upon the life and beliefs of the Chassidim. The booklet is written in close imitation of the Chassidic jargon, and so veiled is its pungent allusion to the ignorance and disorderliness of the followers of Besht, that the artless among them could not, at first, discern its true tendency. It appeared under the pseudonym of Obadiah ben Petahiah. The author's identity remained unknown for many years. As if to thicken the mystery around the authorship of the *Megalleh Temirin*, Perl wrote another book which he called *Bohan Tsaddik* and which appeared in 1838, one year before the eminent author's death. The style of this book is modeled after that of the Zohar, and contains some views on the *Megalleh Temirin*, besides some

extraneous matters, as remarks on the Choserites, and on the Jewish farmers in the Crimea.

But of far greater merit than the *Megalleh Temirin* were the remarkable satires of Dr. Erter, himself a victim of Chassidic bigotry and vindictiveness because of his advanced views and reform tendencies. S. D. Luzzatto calls Erter in one of his letters: נעים פשירות ישראל, (the sweet satirical writer of Israel.)<sup>23</sup> Erter's writings are very few in number, and are all included in a booklet published since his death by the name of הצופה לבית ישראל. Yet few as were his contributions, their wonderful contents were sufficient to immortalize their author's name, and to justify Graetz's opinion in calling Erter a brother artist of Heine and Boerne, "as capable of making filigree-work of the finest words, of weaving a wire net for the souls of gnats, or pointing a satire so sharp that it could penetrate through the pores of glass." Erter's labors were all directed against the bigots of the age. The name which his writings bear is truly indicative of the ideal strivings of this remarkable man. He was a *tsofe*, a spectator, who like Ezekiel of old, whose motto he adopted, would point out to his people their faults and transgressions. It was he who founded the החלוצ periodical which was continued after his death by his friend Schorr of Brody, and which became noted for its very radical tendencies. Erter thus goes down in history not merely as a gifted writer, but as a reformer whose work of enlightenment bore immediate and most precious results.

Judah Loeb Mises, the well-known Maskil and merchant of Lemberg, was another prominent member of the Galician school. He was a close friend of Rappaport and Erter and became most famous in the Haskala literature through his book *Kinat Ha-Emet*, published in Vienna in 1828. The book is written in the form of a dialogue between Maimonides and Solomon of Chelm, author of מרכבת המשנה (Salonica, 1777). Unlike Perl and Erter, who used satire as the vehicle for their thoughts, Mises appeals for his convictions to sober reason. He decries the evil of Chassidism and its self-appointed leaders, and points out the fool-

<sup>23</sup>See *Hatsofe le-Bet Yisrael*, Warsaw, 1890, p. 17.



ishness of the belief in witch-craft, demons, the transmigration of the soul, etc., then prevalent among the Jewish masses. The character of Maimonides is here used as a bait to attract the unsophisticated and to lend additional weight to the arguments. Mises does not at all attempt to delineate the character of the great Jewish theologian or even to throw side-lights on his teachings. Curiously enough, Maimonides is here shown in the light of one fully aware of the changes that have taken place since his death, and as thoroughly familiar with the views of the Rabbis who have lived after him. He is made to speak like a man of the modern school, and to advance reasonings like those used by all the champions of Reform. In the course of the dialogue the view is advanced that praying in the vernacular is to be greatly preferred to the Hebrew which is no longer known to the masses. Prayer is not an end in itself. It is not to please God that man should pray, but in order to effect thereby his own spiritual upliftment.

כי מוטל על האדם להתפלל למען ישיג על ידי תפלתו אם יתפלל אותה כראוי בהתפעלות הנפש התועלת המכוונת לו לעצמו.

Among the Hebrew works in which Reform is most vehemently attacked, special prominence must be given to the book entitled *Leb Ha-Ibri*, containing the will of R. Moses Sofer, of Pressburg, and an elaborate commentary on the same by one Aquiba Yehosef ben R. Yeh'iel (Lemberg 1868). This will of Moses Sofer is one of the most curious documents in testamental literature. While replete with the noblest teachings of virtue and religious devotion, it is also marked by much venomous abuse against the "changers and innovators" as the reformers are there called. Sofer thus addresses himself to his children:<sup>24</sup> "Avoid the pernicious company of these evil-doers, the innovators, who have removed themselves from God and His law. Live not in their vicinity, and have no association of any kind with them. Touch not the books of Moses of Dessau [Mendelssohn]; then will your foot never slip! Your daughters may read German books, but only such as are written in our spirit, in harmony with the explanations of our teachers of blessed memory. Never say 'the times have changed.' We have

<sup>24</sup>Quoted by D. Philipson in J. Q. R. April, 1903.



an old Father, blessed be His name! who has never changed, who will never change." Even more scathing are the attacks of the commentator. In one of his notes he denounces the calling of the synagog by any other name than *Bet ha-Keneset*. To call the synagog by בית ד' (House of God), is idolatrous. "With us it is called בית הכנסת (House of Assembly), as it is the place where the children of God assemble in order to pour out prayer before Him." Further down he accuses the reformers of violating the Sabbath, marrying Gentile wives, and discarding the belief in the coming of the Messiah. Many of the reform rabbis, even, publicly eat forbidden food, abolish the ritual bath, and are in doubt about the rite of circumcision. "These reformers," he adds, "have no share whatever in Jacob and his law."

Another important work which, though published in Frankfurt (1845) came from the pen of a Russian Hebraist, a resident of Hungary at the time, is the anonymous *Teshubot Beanshe Aven*, whose author is known to have been Phineas Menahem Heilprin, the father of our own Michael Heilprin, of blessed memory, and the grandfather of Prof. Angelo Heilprin, of the University of Pennsylvania. The book is a severe arraignment of the reform views of Holdheim and his associates. Heilprin was a deep Talmudic scholar and his Hebrew style was classically elegant. His work seems to have produced a profound stir among the reformers, to judge from the fact that Geiger and others felt constrained to reply to his arguments. Jost reviewed it in the literary supplement of the "Orient" (1846, p. 8) where he spoke of it in very favorable terms. However, the vituperations and invectives in which the author greatly indulged, detract no little from the real merit of the book. Heilprin particularly takes the reformers to task for asserting that the Jews no longer constituted a nation but a mere religious community (letter 6, p. 25). Several other works on this and kindred theological subjects sum up the literary activity of this strange character, who, a native of Russia, an exile and wanderer in Germany and Hungary, had always found time to study the Jewish religious problems of his time, and to make his voice heard with great effect in behalf of the principles dear to his heart. As

is well known, this eruditè Talmudist died in the city of Washington, D. C., while on a visit to his son, Michael Heilprin, in the year 1863.

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Space and time will not permit me to dwell on the entire controversial literature which was written in the Hebrew language by the leaders of the opposing factions in the Jewry of Western Europe. I have here attempted to touch upon the most important works in which the struggle for Reform was more or less strongly reflected. That the Hebrew language should have played so prominent a part in the early history of Reform, was but natural. Attention has already been called to the fact that the first reformers were, most of them, Hebraists and Talmudical scholars whose rabbinical learning was acquired in the old fashioned schools. As the attacks on the new movement were, in most cases, written in Hebrew, it was deemed expedient to answer them in the same tongue, then still familiar to a considerable number of the German Jews. With the lapse of years, and with an increasing familiarity with the German language and German culture among the Jews, we see the Hebrew gradually receding from the field and its place taken by the German. This was true not only of the reformers, but of the orthodox as well. Even such a man as Samson Raphael Hirsch found it necessary to use the vernacular in the defense of his views. The growing spirit of the age, and the counter-reformation which German Jewish Orthodoxy was undergoing, to offset the effect of Reform, have brought this about.

On the other hand it is well to notice that even the foremost among the Reform leaders during the first half of the last century, have not altogether abandoned the Hebrew, even when that tongue was no longer of use to them in their reform labors. If Hebrew ceased to be used as a language of controversy, it was still resorted to as a medium of scientific expression and research. Thus it was not unusual to see Geiger, Holdheim and others write some of their choicest scientific articles in Hebrew for the periodicals of their day. All of Geiger's articles on the *Kimchis* appeared in the



כרם חמר and the החלוצין . אוצר נחמד . He also contributed to the His "Nachgelassene Schriften" (Berlin 1877), contains a special volume of reprints of scientific articles in the Hebrew language. Holdheim's מאמר האישות treating of the rabbinical and Karaite interpretations of the marriage laws, is perhaps the best of Holdheim's contributions to the science of Judaism. It is a fair exemplar of the depth and thoroughness of knowledge which characterized that great scholar. Holdheim wrote it toward the close of his career, and the book was published shortly after his death, in 1860.

The German Jewish Reformation was thus closely allied with the Hebrew language and literature, and it doubtless influenced the latter and caused it to run within a certain channel. Certain it is, that the Reform movement of Germany no little aided the Haskala work which began in Russia early in the nineteenth century, and in which Dr. Max Lilienthal had made himself so prominent in the early forties. It was in Russia where the Hebrew language was to become the true medium of enlightenment, and it was there, too, that the struggle for a purer and more rational interpretation of life than that furnished by the old ideas, was most bitterly waged between the "fathers and sons," the waning and the growing generations. To the literature of that country, therefore, the historian will have to go for material for one of the most interesting chapters in the history of the development of Judaism. The Hebrew literature today is what the Russian Jew has made it. It is bone of his bone and flesh of his flesh. Yet it must not be forgotten that that literature had its origin with the Haskala of Mendelssohn and the *Meassephim*. It is by bearing this thought in mind that the picture will receive its rightful setting. It will then become clear that the German and Russian branches of Jewry are really nearer to one another in thought and historical bearing than is commonly supposed. For they have each drunk from the same spiritual fountain, and the craving for a new life and a clearer vision of the eternal truths of Judaism had animated them both.



4

## G

[The writer alone is responsible for views expressed in this article.]

### GABRIEL RIESSER.

PROF. G. DEUTSCH, HEBREW UNION COLLEGE.

If one were to present the progress of Judaism in the nineteenth century, in the briefest way possible, he could do no better than to place side by side the portraits of Raphael Kohen, Rabbi of Altona, (1723-1804), and of his grandson, Gabriel Riesser (1806-1863). On the one side, mediæval scholasticism, hostility to every achievement of modern scientific research, weirdness in appearance, outlandishness in speech; on the other hand, the highest type of a cultured German jurist, author and orator, and still an enthusiastic Jew. Gabriel Riesser was born April 2, 1806, in the city of Hamburg, in the midst of the turmoil, which Napoleon's victorious armies had created in Europe, on the eve of the old feast of Liberty, when in every Jewish house were heard the words, "This year we are slaves; next year we shall be free men." His father Lazarus, son of the rabbi of Oettingen, and member of the old rabbinical family of Katzenelnbogen, had adopted the name of Riesser, from the district of Ries, where his native town is situated. He had married the daughter of the rabbi of Altona, Raphael Kohen. The latter, a native of Minsk, was one of those rabbis, who, educated in Poland, attempted in vain to stem the tide of culture amongst the Jews of Western Europe. He, like Ezekiel Landau of Prague, Hirsch Janow of Fuerth, and Phineas Horwitz of Frankfurt a. M. was opposed to the establishment of secular schools, to the adoption of modern social manners and modern dress, and particularly to the growing popularity of Mendelssohn's translation and commentary of the Pentateuch. On the other hand, he, like his above named colleagues, was a man of sincere piety, and of Puritan integrity. Laza-

rus Riesser was his father-in-law's secretary. The chief rabbi of Altona acted as judge in civil cases, up to 1863, the last instance of this kind in Western Europe. His seat was in Altona, and consequently, he was under Danish law, but his jurisdiction extended over the Jews of Hamburg who were subjects of that republic. When the Senate of Hamburg exempted the Jews of that city from the judicial authority of the chief rabbi of Altona, Raphael Kohen resigned his position. He could not acquiesce in what he considered depriving the Jews of the right of exercising their religion. His intention was to go to Palestine, to spend there the remainder of his days, but the constant wars prevented him from carrying out his intention, and he died in Altona in 1804. Lazarus Riesser, after the death of his father-in-law, engaged in the lottery business, and, making a contract with the city of Luebeck, removed to that place, where his son received his first schooling. Luebeck, like so many other free cities, would not allow any Jews to reside there, and created for them a ghetto village in Moisling, a few miles from the town. During the period of the French administration, these restrictions became void, and the Jews migrated from Moisling to Luebeck. But no sooner had the battle of Waterloo taken place, then the Jews contrary to the treaty rights, guaranteed by the Congress of Vienna, were forced to leave Luebeck, and to return to the village ghetto. Lazarus Riesser might have remained in Luebeck longer, because he had a contract with the Senate as agent for the city's lottery, but he preferred to wind up his business, and to return to Hamburg. His son remained somewhat longer, attending the Gymnasium, but later on, he finished his course at the Johanneum of his native city, which he left in 1834, in order to study law at the university of Kiel, finishing his course at Heidelberg. He graduated as Doctor of Law in 1826, at the age of twenty. His father's ambition was to see him stationed as the juristic adviser of the chief rabbi of Altona, a Polish Talmudist of the 18th century type, who, although well versed in rabbinical law, did not possess the secular knowledge nor the legal training, necessary for the correspondence with the authorities. Gabriel's ambition was different. He wanted to enter upon an academic career. The development of European affairs since the French revolution had consider-



ably improved the condition of the Jews, even in countries which had never been under the French administration, but the reactionary tendencies, which became very powerful after Waterloo, affected the condition of the Jews again very unfavorably. Prussia had, in the edict of March 11, 1812, expressly declared that the Jews should have access to the professorships in the universities. But like Pharaoh of old, when the danger was over, king Frederick William III repealed this clause of the law in 1822. The states of Western Germany, which had been under direct or indirect French influence, presented a more favorable condition, and so Riesser applied to the University of Heidelberg for admission as Privatdozent, which is the first step to an academic career. His petition was refused on very vague grounds, the authorities not wishing to say that they would not have a Jew as professor, while this was the real cause. A similar fate met his petition at Jena, and he soon saw that it would be impossible to obtain the realization of his ambition. He, therefore, returned to Hamburg, in order to practice law in his native city. But even here he met with insurmountable obstacles. The members of the bar did not wish to have a Jewish colleague, and concluded, that, as for the practice of law, the freedom of Hamburg was necessary, a Jew could not be admitted to the bar. Riesser contended that for a Jew of Hamburg, membership of the congregation was equal to the freedom of the city. But the authorities, naturally, decided against him.

The year 1830 produced a marvelous change in European conditions. The potentates, who had readjusted the map of Europe, and had mended their thrones at the congress of Vienna, were shocked by the turn which affairs had taken in France. The Bourbons were suddenly given notice to quit the business of governing France, and much to the grief of all true believers in legitimacy, a blue-blooded member of royalty, Louis Philippe, had consented to occupy the throne. Democracy became a threatening spectre, and concessions were considered advisable; parliamentary institutions were called into existence in various German States, and the question of the political condition of the Jews, came into prominence. Strange to say, it was just from the ranks of the liberals that objections to giving the Jews full civic and political equality were heard. In the

diet of the grand-duchy of Baden, the liberal historian, Carl von Rotteck, was the strongest opponent of the rights of the Jews. The most typical representative of rationalistic theology, the one of whom it was aptly said that he had transformed the miracles of Jesus into miracles of exegesis, H. E. G. Paulus, vigorously opposed the political emancipation of the Jews, on the basis that, because they observed the Sabbath, the dietary laws, and circumcision, they could not be admitted to the privileges of citizenship; a Hadrian of the 19th century. It was then that Riesser won his first spurs, as champion of the Jewish rights, by the publication of the pamphlets, "Ueber die Gleichstellung der Bekenner des Mosaischen Glaubens," and "Vertheidigung der Bürgerlichen Gleichstellung der Juden, gegen die Einwürfe des Dr. H. E. G. Paulus." His position is marked by the consistency with which he defended his principle, that the Jews have the right to full equality, because they are Germans, and they are Germans because they are born in this country. It is the emphatic assertion of the rights of man. While personally a liberal in his religious views, and the son of a father who was one of the literary advocates of the Hamburg reform temple, he always insisted that the revision of the Jewish creed concerned only the Jews, and could not form, as their opponents demanded, a condition for their obtaining full rights as citizens. Hamburg was, in those days, the theatre of anti-Jewish demonstrations, and some restaurant keepers would not serve the Jews. In order to evade the law, they demanded of their Jewish patrons exorbitant prices. Riesser made a test of such a case, and was charged an exorbitant price for a cup of coffee in one of these places. He sued the owner of the place for fraudulent business transactions. The case was decided against him, and, embittered by these experiences, he left Hamburg in 1836 to settle in Bockenheim, in the territory of the electorate of Hesse. This state was the only state in Germany, which, in 1833, gave the Jews full equality, although this was merely a theory, while in practice, the Jews still had to fight for the plainest rights of a human being, as the right to marry, or to engage in certain classes of business. It was perhaps this experience which influenced him to return to his native city in 1840, and open an office as notary public, to which position Jews were, in limited numbers, admitted.

During his stay in Bockenheim, he was on friendly terms with the members of the Jewish society of Frankfurt, who were ardent advocates of religious reform, especially with Michael Creizenach, and Moritz Abraham Stern, later on professor of mathematics in Göttingen. These men, who formed the Society of the "Reform-freunde," had diametrically opposite views from those held by Riesser. They wished to introduce Reform to prove that the Jew was not different from his fellow-citizens. The program of their society stated that they wished to give up circumcision and that they denied the authoritative character of rabbinical literature. To this Riesser was strenuously opposed. He was in favor of reforms, but they must not be introduced for the sake of buying the good will of the enemies of the Jews. He also opposed the program, which ignored the biblical question, simply because the belief in the Bible was not considered Asiatic, as was the practice of the ceremonies prescribed in the Talmud. Humorously he remarks, that his Frankfurt friends would have excluded him from their club for his view, had he not proven, that, in spite of his tolerance of orthodoxy, he could participate in Trefah dinner.

A remarkable epoch in his life began, when, through the influence of the French revolution, in 1848 the demands for liberalism were strongly voiced by a large majority of the German people. A number of German statesmen, and other representative citizens, assembled in Frankfurt a. M., and deliberated on the forming of a German parliament. Riesser was amongst those invited, and he became also a member of the Nationalversammlung, which convened in the Paulskirche at Frankfurt a. M., and formed the first German legislature. By a whim of history, which so often shows impressively in one fact the change of times, he was returned to Parliament from the electoral district of Lauenburg, a place, where, up to that time, a Jew was not permitted to stay over night. In this assembly he had once an opportunity of defending the cause of the Jews, when Moritz Mohl, also a liberal, claimed that the Jews formed, not a religious body, but a distinct nationality. His speech, delivered August 29, 1848, comprises all that could be said, even today, in refutation of this sophistry. Riesser's personality, and his powerful eloquence, won for him unrestricted sympathy and admiration. He became a



vice-president of the "Nationalversammlung," and was one of the committee which waited on Frederick William IV, April 3, 1849, to offer him the crown of United Germany; another strange feat of history, that the King, who, upon his accession to the throne, had declared that he wished to organize the Jews on the basis of a foreign colony, should be offered the crown from the hands of a Jew.

The parliament of Frankfurt a. M. died of inanition, and Riesser returned to Hamburg, where he continued to engage in his legal profession. In the city of Hamburg the privileged classes, which controlled the city politics, had, for a long time, opposed all concessions to the democratic demands of the modern era. Finally they had to yield, and in 1859, the revised statutes came into existence. Amongst the first to be elected to the Bürgerschaft, according to the new constitution of 1859, was Gabriel Riesser. A still greater distinction was bestowed upon him when, October 17, 1860, he was appointed judge of the supreme court of the state of Hamburg, and so became the first Jew who served on the bench in Germany. Thus the city, which had denied him the right to practice law, saw him as a member of her highest court. He did not enjoy long this honor bestowed on him. His health, formerly robust, had suffered from the excitement of his political duties. Asthma, and the dread disease of the Jewish race, diabetes, began to tell on him. He had found temporary relief at Karlsbad, but always was of delicate health. Finally, after three weeks of suffering, shortly after completing his 57th year, he died, April 22, 1863.

Gabriel Riesser was the noblest type of a modern Jew. A German with all the fibers of his heart, a patriotic advocate of the highest interests of his fatherland, a writer and essayist of classic standing, he remained a Jew, not merely because honor dictated it to him, and because he would never submit to the hypocrisy of adopting another religion, in order to gain material advantages, but also because he was a Jew at heart, believing in the fundamental principles of Judaism, and warmly feeling for his downtrodden co-religionists. In 1856 he visited the United States, traveling from New York to Boston, and from Boston to New Orleans, and was received with enthusiasm by the numerous political exiles of 1848, and by his co-religionists, who were justly proud of him. It was during the

time when James Buchanan was elected president, and in the height of the anti-slavery agitation. He ridicules those who would not stay in a railroad car with a negro, but who would not object in the least to having him in close contact, such as barber, as waiter in a restaurant, or as domestic servant. He was mistaken in his belief that the abolitionists could compromise with the slave-owners, but he was fully convinced that ultimately the cause of Justice would triumph, because as in his advocacy of the cause of the Jews, he always believed in the inalienable right of everybody, created in the image of God, and this invincible belief in the rights of humanity, which he lived to see in part realized, was rewarded, although he did not live to see the union of Schleswig and Holstein to Germany, for which he had strenuously striven, nor the foundation of the German empire. He died unmarried, but truly may it be said of him, that he has left "a name better than sons and daughters, an everlasting name, that shall not be cut off."





## H

[The writer alone is responsible for the views expressed in this article.]

### SAMUEL HOLDHEIM, JEWISH REFORMER. (1806-1860)

BY RABBI DAVID PHILIPSON, D. D.

It lacks but four years of a century since Israel Jacobson dedicated his synagog at Seesen, an event which an enthusiastic writer of the time hailed as the Festival of the Jewish Reformation. Although this designation was bombastic and high-flown, still Jacobson must be accredited with being the pioneer whose labors mark the real beginning of reform as a practical achievement in Jewry. But this religious reform was only one aspect of the new life upon which the Jews were entering. It was the religious counterpart of the movements for the political and educational emancipation of the Jews. Political emancipation transformed the Ghetto-Jew into a citizen of a fatherland, educational emancipation changed the *cheder* Jew into a man of modern culture, religious emancipation transmuted the *Shulhan Aruk* Jew into the reformer for whom Judaism spelt universalism and not orientalism, prophetism and not rabbinism, world-wide Messianism and not Palestinianism. Religious reform then was not an isolated phenomenon. Had not the French Revolution sounded the tocsin of freedom for the Jews of Western Europe, had not the modern spirit working through Mendelssohn and his school made the Jews of Germany familiar with the intellectual output of the Kants, the Lessings, the Schillers, and the Goethes, there would have been no movement for religious reform; just as ghettoism, chederism and rabbinism form the three-fold product of mediævalism, so do political freedom, modern education and religious reform constitute the triple effect of the modern spirit which began to breathe upon the world in the latter

half of the eighteenth century. The rabbis of the old school who put the ban upon Mendelssohn's German translation of the Pentateuch, who excommunicated Wessely because of his efforts to introduce secular education among his co-religionists, and who frowned upon the strivings for civil emancipation, were thoroughly consistent; they recognized that the acquisition of knowledge other than that imparted in the Hebrew schools and the participation of the Jews in the political life of the world meant the death blow to rabbinico-halakhic Judaism; they scented the danger and tried to avert it by every means in their power; but all in vain; the old order which they represented was passing; Jew and Judaism were entering upon a new stage; Judaism had to adapt itself to the new life and the new surroundings if it was to continue to mean something for the Jew. Thousands had turned their back upon it or grown indifferent to it because the religion in its narrow rabbinic interpretation had ceased to appeal to and satisfy the larger outlook which freedom had brought. There was an undeniable conflict between Judaism and life. The recognition of this conflict gave rise to the reform movement; the needs of the time became imperative with those leaders whose eyes were open to the signs of the times; it was claimed and proven that there had always been freedom of thought in Judaism; the thinkers among the first reformers framed and defended the thesis of development in Judaism.

What a seething time those early years of the reform movement were! What an era of storm and stress! Life was pressing on all sides; institutions, practices, ceremonies, laws, considered sacred for centuries were being disregarded because the life in the world which the Jews were leading made their observance impossible; if Judaism meant only these things then surely it was passing and would soon be no more; but great thinkers and rabbis like Geiger, Holdheim, Einhorn, Salomon, Hirsch, the Adlers, Philippson, Stein and others showed that the faith in its essence was a great deal more; they accentuated the eternal, spiritual, prophetic, universalistic, messianic reading as the true Judaism which in different ages and lands assumed varying aspects, and now that entirely new conditions confronted them the faith had to be interpreted accordingly. I have not the space in these introductory remarks to discuss

the philosophy and theology of the reform movement nor its history. Sufficient to say that it has a philosophy despite the claim of its opponents that it is merely a matter of opportunism; sufficient to indicate that it has a theology despite the remark of the caustic critic who said that when a Jewish peddler ate a ham sandwich, reform Judaism was born, as though mere convenience and the disregard for some traditional customs constituted the whole of the reform movement. Nay, reform is not a system of pale negations, it has its positive constructive side that has accentuated the universal import of the religious truths preached and expounded in Judaism from the days of the prophets, and which though hidden temporarily beneath an encrustation of enveloping forms and ceremonies only needed to shed these accretions in order to shine forth undimmed as ever. For Judaism as for every other religious system, Carlyle's significant words hold true: "First must the dead letter of religion own itself dead and drop piecemeal into the dust, if the living spirit of Religion, freed from this charnel house, is to arise on us, newborn of Heaven, and with new healing under its wing."

Reform Judaism is the latest expression that the prophetic spirit of universal religion has assumed among us. Broadly speaking, there have been two streams of thought in Judaism, viz., prophetism versus priestly ritualism, Hellenistic versus Palestinian Judaism, the broad thinkers among the rabbis of old, the Hillelites, the Johanan ben Zakkais, the Akibas, the Joshua ben Chananyahs, the Meirs versus the Shammaites, the Eliezer ben Hyrkanos, the Tarfons, and among later thinkers the Abraham Ibn Ezras, the Joseph Albos, the Leo da Modenas, versus the Asheris, the Raabads, the Joseph Karos, and as a matter of course, the orthodox versus the reformers since the opening of the nineteenth century. True, owing to the circumstances of Jewish life during the Christian centuries the freer movements of thought that of old had flowered so gloriously in prophetism and Hellenistic Judaism could not receive full swing, but when the revolutions that inaugurated the modern era made of the Jew a free man, the spirit of Judaism soared once more into the regions of universal thought and religion. And this is reform Judaism; a reassertion of the world-embracing ideas



and the world-enveloping hopes of ethical monotheism, an optimistic outlook toward the messianic age, a substitution of prophetic vision for Oriental legalism and elegiac mediaevalism, a fearless propagandism of the message that God's revelation is continuous, and therefore religion, the embodiment of that revelation must adapt its teachings and its methods to the changing needs and requirements of the successive ages of the world to whom God speaks as surely as ever He did in ages past. Reform Judaism became possible because of the free spirit of the modern age; the breadth of thought that reform Judaism represents shall dominate the future unless the prophets of the race have babbled vain things.

Great movements are identified with great personalities. The frequently used phrase, the "spirit of the age" is meaningless unless it be understood as signifying the spirit that finds expression through the thoughts and words of the men of the age, as Goethe put it, "*Der Zeitgeist ist der Herren Geist.*" Every forward movement in the history of the world has been given force by the great spirits who have interpreted it to their contemporaries. The birth years of a new movement usually produce the mighty protagonists who shape the course of the movement. Whether the movement produces the men or the men create the movement is too large a question to be considered here. But this much may be said that when in the providence of God the silent forces that may have been working for centuries become actualized by visible phenomena, prophets arise who grasp the significance of the new revelation of God in the history of their time and translate this renewed manifestation of the divine spirit into the language which is intelligible to the men of their generation. So was it also with the reform movement in Judaism. In the course of the first half century of its existence, great men arose whose names will stand forth as its prophets for all time. The occasion for the writing of this paper is the circumstance that this year marks the centenary of the birth of Samuel Holdheim, the keenest and most incisive thinker among the early leaders of the Jewish reform movement and the man, who, with Abraham Geiger, will always occupy the foremost place among the rabbis of reform Judaism's creative period.

Holdheim was born in the town of Kempen in Prussian Poland.

His early education was similar to that received by all Jewish youths of parts in those days; his keen mind grappled readily with the subtleties of Talmudical dialectics, and he was easily the most promising among the *bachurim* of his native place. His exceptional gifts marked him as likely to have a distinguished rabbinical career; had he lived a hundred years earlier, he would in all likelihood have become a rabbi of renown of the traditional school, head of some celebrated *yeshibah*, and writer of pilpulistic works. As it was, however, his youth fell in the years when the opportunities of education in the universities were open to the Jews; from all portions of Germany eager Jewish youths flocked to the different universities and drank eagerly at the springs of secular learning. The brilliant *bachur* of Kempen, one of whose dialectical feats had amazed the rabbinical authorities of the congregation when he was little more than a boy, was also seized with the desire to supplement his Hebrew knowledge with a university education and made his way to the great institutions of higher academic learning at Prague and Berlin. Here he studied particularly philosophy and the humanities. True, he lacked orderly systematic early preparation, but his sharp mentality enabled him to grasp the newer learning and to appreciate the wider outlook which it opened up before him. Thus equipped, combining the rabbinical learning of the Talmudical adept and the philosophical attainments of the university student, he entered upon his life's work. Many Jewish congregations of that day, often because the government had so decreed it, sought as their rabbis young men who had not only received the *Hattarath horaah* from some rabbinical worthy of acknowledged authority and standing, thus being declared capable of deciding questions of rabbinical law and performing rabbinical judicial functions, but who also in addition to this were able to preach in the vernacular, thus joining in their persons the old and the new, and standing in all truth, as did Aaron of old, between the quick and the dead. Holdheim began his active rabbinical career in this spirit in the congregation of Frankfurt on the Oder; he had reached the age of thirty when he entered upon his office in this community and continued there four years. These years were weighty in the development of his religious ideas. True, he de-



parted not one jot in the active administration of his office from traditional lines; he judged and decided all the ritual questions that came to him according to the norm and rule of the *shulchan arukh*. But in his preaching there is already discernible the seed of future growths. There is a tendency to impart a symbolical significance to ceremonial institutions. Now, as a matter of course, this was nothing new. Ibn Ezra and Maimonides had already done this. But the symbolization of ceremony and custom is the germ of reform. The simon-pure orthodox believer performs a commanded ceremony or religious act simply because it is commanded; *chugqah chaqqaqti ug'zerah gazarti w'en atem r'shaim l'harher acharoi*, thus it is commanded, is the only warrant that he requires; not for him to seek any hidden or symbolical significance that will in some way harmonize the ceremony or religious command with his intellectual outlook. The incipency of Holdheim's later career is thus discernible in the sermons of his Frankfurt period, although of decided reform teaching, there is yet no trace. True, Samson Raphael Hirsch, the saint of modern neo-orthodoxy may also be pointed to as pursuing a similar method of symbolization and therefore it may be claimed that there is no justification in considering this method as in any way leading to reform. With all due regard for Hirsch's exceptional gifts and achievements there is not the least manner of doubt that the orthodox position is surrendered when the Maimonidean method of reading into ceremony and religious institutions an emblematic significance that is far other than the real intent is pursued. The rabbi of the Ezekiel Landau and Salomon Tiktin type, who demanded the observance of rabbinical enactments simply as such without attempting to invest them with symbolical significance, is truly consistent. The symbolization of the ceremonies is inconsistent with this true orthodox ideal; Holdheim when he carried his ideas further and re-interpreted the ceremonial laws according to the universalistic conception of Judaism, was logical in his development. Hirsch, who stopped short at symbolization, was illogical and was as little orthodox in the real sense as were the reformers upon whom he vented the vials of his wrath and scorn. Romantic obscurantism lacks both the absolutism of true orthodoxy and the free spirit of true liberal-



ism. It is extremely interesting that the two men who are usually regarded as the antipodes of Judaism in Germany in the nineteenth century should have both at the beginning of their careers followed a similar method in the interpretation of ceremonies and institutions.

During his Frankfurt period, Holdheim, as he never hesitated to acknowledge, was greatly influenced in the development of his religious ideas by the writings of Abraham Geiger. In 1835 Geiger began the publication of his *Zeitschrift für Wissenschaftliche Theologie* which became the medium through which both the editor and like-minded religious leaders in Germany gave voice to the new thoughts which they were developing touching the real significance of Judaism, its forms, ceremonies and institutions. Geiger in one form and another was illustrating and proving the thesis that Judaism spelt development and that the religion merely required the "vivifying breath in order to rejuvenate itself from within." Notably in four articles which appeared in the *Zeitschrift* during the years which corresponded with Holdheim's incumbency of the Frankfort position did Geiger in broad lines set forth the needs, the possibilities and the hopes of the new Judaism. In the opening article of the first volume of the *Zeitschrift* entitled *Das Judenthum Unserer Zeit und die Bestrebungen in ihm*,<sup>1</sup> he mapped out the program of scientific investigation into the historical origin of forms and institutions and the necessity of their relinquishment or change if no longer productive of religious edification. In an article of similar import, *Neues Stadium des Kampfes in dem Judenthume unserer Zeit*,<sup>2</sup> after graphically presenting the opposing tendencies that were warring in the Jewish camp, he made a strong plea for the right of free investigation into the origin and reasonableness of Jewish institutions and the consequent need of reform. In his epoch-making deliverance *Die Stellung des weiblichen Geschlechtes in dem Judenthume unserer Zeit*,<sup>3</sup> he applied the general principles of reform to the particular instance of the position of woman in Judaism. In bold but convincing strokes he set forth the

<sup>1</sup> *Wissenschaftliche Zeitschrift für Jüdische Theologie* I, 1-12.

<sup>2</sup> *Ibid* II, 209-225.

<sup>3</sup> *Ibid* III, 1-14

clash between the Talmudical conception of woman's position as religiously inferior and the modern sentiment, and closed with the remarkable words almost revolutionary in their tendency at the time they were uttered: "let there be no distinction from now on between duties for men and women in as far as these are not demanded by the natural laws of both sexes; let us hear no more of the spiritual minority of women as though they were incapable of grasping the depth of religious teachings; let there be nothing in the public religious service whether in form or content which will close the doors of the temple to woman; let there be no degradation of woman upon her entrance into the married state . . . . Then will also the Jewish girl and the Jewish woman, conversant with the faith, be enthusiastically interested in its welfare and our whole religious life will profit through the beneficent influence which feminine hearts are so well adapted to exercise upon it;" and finally mention must be made in this connection of the striking article *Der Formglauben in seinem Unwerthe und in seinen Folgen*;<sup>4</sup> in this essay Geiger stated without any qualification that "the validity (of religious ceremonies) can consist only in the fact that they are of living significance; this can be the case only if they answer local conditions and are suited to the contemporary state of culture. As soon as they no longer possess the power to fulfil such purpose and are retained nevertheless, nay, make even greater demands upon being observed inasmuch as they are no longer means to an end, but pretend to be an end in themselves, they have lost all value; bald formalism has in such instances usurped the place of free moral action and superstition has erected its throne." The philosophy of ceremony and ceremonialism can be expressed in brief phrase no more clearly. The religious situation in Judaism which was so vitally dependent upon the stand assumed towards the validity of ceremonies could not but be clarified by pronouncements as fearless and as far reaching as these.

Into every portion of Germany these words penetrated and nowhere did they find more sympathetic reception than with the rabbi of Frankfort on the Oder. Geiger was Holdheim's guide in these

<sup>4</sup> Ibid V, 1-12.

early years in so far as he led the way, but Holdheim was too independent a spirit and too self-reliant a thinker to follow long where others led and in his literary productions and the practical performance of his official functions he soon gave evidence that a great power had arisen in the ranks of reform Judaism; from the year 1840 which witnessed the publication of Holdheim's pamphlet *Der religiöse Fortschritt im deutschen Judenthume* called forth by the *cause celebre* in the German Jewish world, the strife engendered in the Breslau congregation by the election of Geiger as associate to Tiktin,<sup>5</sup> these two men, Samuel Holdheim and Abraham Geiger shone as the twin stars in the firmament of Jewish religious liberalism. Equally radical in theory, Holdheim was much more so in practice than his famous contemporary. Geiger held that as a student, the rabbi could give expression to any conclusions to which his researches might lead him, be they ever so radical, in practice, however, he must consider conditions and social forces and move slowly; hence in Geiger's rabbinical career he was much more conservative in practice than in theory; hence, too, he laid himself open frequently to the charge of inconsistency. Holdheim, on the other hand, carried his theories into practice and became as radical in the administration of his office as he was in the expression of his views. The difference in temperament between the two men also appeared from their attitude towards independent religious organizations in Judaism. When the Berlin reform congregation was organized as an independent congregation in 1845, cutting loose from the central Jewish community, Geiger refused the offer to become its religious leader because he believed in the solidarity of the community and had no desire to be the rabbi of a segment; after Holdheim's death when the same position was again tendered him, he refused on the same ground; Holdheim on the other hand, had no such scruples; he was by the whole trend of his thoughts and sympathies an out and out individualist and independent; he sympathized fully with the Berlin reformers who dissociated themselves from the central

<sup>5</sup> Philipson, The Reform Movement in Judaism, *Jewish Quarterly Review* XVI, 44-72.



Jewish community and organized a separate congregation in order to have a free hand in carrying out their reforms, and he consented to become the rabbi of this independent, individual, radical congregation that stood altogether by itself, giving up the chief rabbinate of the province of Mecklenburg Schwerin with its official prestige and entering upon an unknown and untried course. In Geiger the sense of historical development was much stronger than in Holdheim; his practical program was to reform from within; Holdheim on the other hand did not hesitate at the boldest changes and a community like the Berlin Reform Congregation that was prepared for the most violent departures from Jewish traditional practice was after his own heart. In a word, Holdheim was the arch-radical, Geiger the conservative reformer; Holdheim was impatient to have his theories realized in immediate practice, Geiger was content to move more slowly; Holdheim was the iconoclast without mercy, Geiger had a reverence for institutional life as it had developed historically. They represented two types of mind and each in his own way impressed the seal of his personality upon the religious thought of the generation in which they lived and toiled and had their being.

Holdheim moved rapidly in his religious progress; he was intense by nature, and threw himself heart and soul into any position he espoused;<sup>6</sup> he advanced by leaps and bounds; in 1836 when he assumed the rabbinical position in Frankfort on the Oder, he was as conservative in sentiment as any of the younger rabbis of the time; ten years later when he entered upon his office as rabbi of the Berlin reform congregation he was a radical of the radicals; that fifth decade of the nineteenth century was a tremendously stirring time in Judaism; the heaven of new ideas was working; every day was making history; the Jewish communities, notably in the large cities like Berlin, Breslau, Hamburg, Frankfort on the Main were agitated from center to circumference by the excitements incident upon the growth and spread of liberal ideas. The Geiger-Tiktin controversy, the Hamburg Temple Prayer Book incident, the

<sup>6</sup> Ritter, *Die jüdische Reformation*, Part III, *Samuel Holdheim*, 116.

Frankfurt circumcision agitation, the Brunswick, Frankfurt and Breslau rabbinical conferences, the Berlin Reform Congregation episode, kept German Jewry in a state of constant ferment and upheaval. In all this time Holdheim played a leading part. His pen was unceasingly active; year in, year out, he enriched the Jewish theological and controversial literature with the ripe deliverances of his well-stored mind. Not even by name can reference be made to all the essays, pamphlets and books that he produced. His leading ideas on the subjects that were particularly foremost, I shall attempt to reproduce in order to give as complete a picture as possible of the mental and religious outlook of this man who aroused the bitterest enmities and was unjustly denounced by the adherents of traditional Judaism as a reincarnated Paul of Tarsus.<sup>7</sup> Whatever he may or may not have been, he was certainly a Jew with all his heart and soul; he had no intention or purpose to undermine Judaism and replace it by another religion as did Paul; his interpretation of Judaism and its ceremonies may have been individual and too radical, but he rooted in Judaism; he never wished to be anything else but a follower and teacher of Judaism and in the history of modern Judaism he must always be given, as he will always have, a foremost place.

The book which directed the attention of the Jewish religious world particularly to Holdheim and on which his fame largely rests to this day was his *Ueber die Autonomie der Rabbinen und das Prinzip der jüdischen Ehe. Ein Beitrag zur Verständigung über einige das Judenthum betreffende Zeitfragen.* (Schwerin, 1843). The direct occasion for the writing of this treatise lay in the fact that in the province of Mecklenburg Schwerin of which Holdheim was the chief rabbi, all matters involving marriage- and inheritance-legislation among the Jews were decided by the rabbinical court according to the laws laid down in the Talmud and were not adjudicated by the regular courts of the land. This separate Jewish legislation which had been the order of things in all lands before the days of emancipation set off the Jews as a distinct community within the community. In a number of German states, the law-making

<sup>7</sup>Graetz, *Geschichte der Juden* XI, 565.

bodies had declared that the Jews were subject to the same legislation as all the other inhabitants in all matters requiring legal adjudication. Holdheim desired to have this same step taken in Mecklenburg. At this time also the Prussian government was contemplating an Act of Incorporation for the Jews; by this the Jews were to be formed into separate communities of their own and be divided off from the remainder of the inhabitants. In this book Holdheim declared that the Jews did not desire separate nationality. The theses of his book were, first, that the law of the state in which the Jews lived must supersede the Mosaic-talmudical legislation and that the rabbi must therefore cease to exercise judicial functions; in the modern state the rabbi is not a legislator nor a judge; he must first confine himself purely to the religious province and his work will be all the more efficacious here inasmuch as he will be freed from performing all the extraneous judicial functions which belong primarily and altogether to the state; secondly, the true interests of the Jews and Judaism demand the absolute separation of the religious and national or political elements; and thirdly, marriage according to Judaism is a purely civil act.

The distinguishing feature of this classic of reform Judaism is of course its clear and unmistakable pronouncement that the Jews are a religious community without political aims of their own, that in all things, except their religion, they are of the state and people of whom they form part. The separatistic Jewish legislation beneath whose dispensation the Jews had lived during the centuries of exclusion was a barrier for whose continued existence there was no justification. Three years previously, in 1840, Holdheim, after having attended a service in the then famous Hamburg Temple, had written that the great achievement of this reform congregation had been that it had repudiated all distinctive Jewish national hopes and had separated altogether the religious and national elements in Judaism. With this he was in full sympathy and his *Autonomie* is an elaboration of the correctness of this standpoint. "Only if the Jew surrenders all particularistic national conceptions, only if he believes that he can be true to the idea of Judaism as a religion in each and any fatherland wherever he



may live, can he be truly attached to his fatherland. But if he entertains as a religious tenet and as a matter of conscientious conviction the belief that the Jewish state will again arise, then he can not possibly be in earnest in the matter of the separation of the religious and political elements and its implied corollary of true loyalty to the fatherland." <sup>8</sup> In these words he expressed the gist of reform Judaism's teaching on this all important point of the relation to the state. From its very inception the new movement in Judaism has made a cardinal doctrine of this elimination of the nationalistic aspect; the teaching has been constantly accentuated that Judaism's mission is religious and not political and that the Jews have no national or political aims of their own but are part and parcel of the nations to which they belong by birth or adoption. This fundamental idea of reform so clearly set forth by Holdheim requires reiteration at this time for men's ideas in this matter are much confused today. We have been witnessing during the past decade the recrudescence of Jewish nationalism in the so-called Zionist movement. Strange to say there are reformers who claim, in flat contradiction to the Holdheim thesis, that there is no call to separate the political element from Judaism and they attempt to reconcile the position of reform Judaism with the nationalistic or Zionist position. Conditions among us today necessitate a brief consideration of this matter in the present connection and I am sure that you will pardon me if after Talmudic precedent, I dwell upon this point by the way.

Reform Judaism and nationalism, or let me use the synonym for Jewish nationalism now in vogue, Zionism, are absolutely incompatible and irreconcilable. Reform Judaism is spiritual, Zionism is political; Reform Judaism is universal, Zionism is oriental. Reform Judaism looks to the future, Zionism to the past; the outlook of Reform Judaism is the world, the outlook of Zionism is a corner of Western Asia. Let there be no juggling with terms, as has grown fashionable of late; we hear of moral Zionism and cultural Zionism. Zionism is a distinctly political movement, as Israel Zangwill declared several years ago: "It (is) more than

<sup>8</sup> Autonomie der Rabbinen 53.

ever necessary to define Zionism clearly as a modern political movement, having for aim the re-establishment of Israel as a political entity, and incidentally the salvation of the masses of Russia and Roumania." No legerdemain of words here; no hazy talk of moral or cultural Zionism. "Having for aim the re-establishment of Israel as a political entity;" Mr. Zangwill deserves our thanks for this clear and unmistakable pronouncement. No words could state more decidedly the incompatibility of the aims of Zionism and Reform Judaism. For whatever else Reform Judaism may or may not be, it is *not* a political movement; and whatever else Zionism may or may not be, it *is* a political movement. Here truly is a parting of the ways. The same Mr. Zangwill once said that there were but two possible solutions of the Jewish question, "either a common country or a common idea;" Zionism represents the "common country" solution, Reform Judaism the "common idea." From the very beginning Reform Judaism was proclaimed a purely spiritual interpretation of Judaism; one of the first practical results of the agitation for reform was the elimination from the traditional liturgy of all prayers for the return to Palestine, the re-institution of the Jewish State, and the re-establishment of the throne of David; this substitution of the purely spiritual for the political mission has continued one of the main tenets of the reform movement, as it was so well summarized in the Declaration of Principles of the Pittsburg Conference: "We recognize in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hopes for the establishment of truth, justice and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning a Jewish State." Let us have done then with all attempts at defending the thesis of the possibility of reconciling the attitude of Reform Judaism and Zionism; such attempts are the sheerests casuistry. Zionism means a surrender of all the ideals for which Reform Judaism stands.

In his *Autonomie* and subsequent publications, Holdheim ex-

pressed his thoughts on the many matters involved in this fundamental conception of Judaism as a religious entity so fully that no one could be at a loss to know just where he stood. His views on the more important subjects may well occupy us as the significance of his career lies after all rather in the province of thought than action. The Talmud and its authority formed naturally the point of departure in all the points at issue between the reformers and the traditionalists. The tradition of the oral law as contained in the Talmud had unquestioned authority in Jewish life and practice. Holdheim himself at the beginning of his career had accepted not only the dicta of the Talmud but also those of the later rabbis as decisive; soon he made a distinction between Talmudical deliverances and those of the later authorities, denying the binding validity of the latter; it was not long ere he came to the conclusion that the Talmud too has not divine sanction, that it was only a stage in the development of Judaism; the principle of tradition is a living principle and goes beyond the Talmud; traditions are contained in the Talmud, but the Talmud contains not all tradition; in the defense of his contention against the authority of the Talmud, he permitted himself to be carried to great lengths and was at times savagely bitter in his condemnation of Talmudical utterances, as were in fact many of the early reformers in the heat of conflict. As the years passed, Holdheim grew more and more clear in his expressions as to the meaning of tradition; tradition is the testimony of history; traditions may be recorded but not tradition. This is the living principle of development. Not by set hermeneutic rules, as is the Talmudic procedure, is tradition to be deduced from the Bible, but by the unfolding purpose of God as revealed in the successive ages of the world, making more evident all the time the transiency of all that in the Bible is of a theocratic, particularistic, symbolic and political character and the permanence and eternity of purely religious and universal truths.

Similarly in his conception of the function of the priesthood and of the election of Israel, he was guided by this same general distinction between the particularistic and the universal. The priesthood of a special family, the Aaronides, was bound up with the



theocratic conception of a Palestinian Judaism; this must give way under the universalistic interpretation to the idea of the priesthood of the community; not the descendants of the priestly families of old, but all Israel is the priest-people. But he went even further than this in his teaching concerning the election of Israel. In a study entitled *Volksgenossenschaft und Religionsgenossenschaft*<sup>9</sup> written in 1848, he gave voice to what must be considered the extreme lengths to which his thesis of universalism *versus* particularism carried him; in this essay he claimed that in the view of traditional Judaism, religion was law, that the Jew was bound to the law by his birth, that circumcision was the sign of the covenant, while reform teaches that Judaism is a matter of conviction and not of birth, a free moral conviction of the God-likeness of man and the covenant of love between God and man, whose conditions and consequences are the sanctification of the moral law. The moral law is the sanctifying element. Traditional Judaism naturally refuses to recognize as Jewish a religious community founded on this basis; in truth such a community does not demand that the orthodox consider it Jewish in their sense of the term, but it demands that the orthodox concede it the right to consider itself Jewish according to its conception, just as it concedes the same right to the orthodox although it believes that the orthodox persist in a conception of Judaism which it has outgrown. He contends further that the doctrine of the chosen people or the election of Israel is a political doctrine which lost its significance with the cessation of Israel's autonomous political existence; on the other hand, the covenant between God and man is a religious conception capable of unending development; "in accordance with this principle we have only to set aside the barrier which limits the relation between God and man to the Israelitish tribe and extend this relation to all mankind in order to see the theocracy expand into a universal religion of humanity, the tribe change into a religious community and the reform of Judaism completed in principle. Nothing further is needed if the power of development of the God-idea, the moral idea of Judaism, is granted. But the God-idea is obscured if it be

<sup>9</sup> *Israelit des Neunzehnten Jahrhunderts*, 1848, 161-4, 169-72.

assumed that God turned in love to one tribe exclusively and cast off all other peoples in a step-fatherly manner. The moral idea loses its true worth if it is confined narrow-mindedly to the members of one tribe." In other words the relation of man to God is the absolute religious relation, hence eternal; that of a chosen people to God, the relative religious conception, hence temporary, however, "the divine covenant with Israel still obtains inasmuch as it is still called to preserve for mankind the monotheistic belief in its purity, together with the holy moral law, until such time as it shall have become a blessing to all mankind when it will lose its particularity in the messianic era."

If, as Holdheim contends, here and everywhere all stress must be laid upon the religious and universal element, the question of the validity of religious principles or dogmas becomes of supreme importance. In the conception of rabbinical Judaism wherein most weight is laid on practice, the chief word is "thou shalt do," or "thou shalt not do" ( *לא תעשה* and *עשה* ) rather than "thou shalt believe." In a famous passage Moses Mendelssohn had declared that Judaism is only ceremonial legislation and has no dogmas; he had also stated that this ceremonial legislation having been revealed by God has validity until there shall be a second revelation as clear as the first abrogating it. In reference to the latter point, Holdheim had declared in a remarkable article "*Unsere Gegenwart*"<sup>10</sup> that God reveals himself in history and when in this progressive revelation of God it appears that the ceremonial legislation has lost religious validity and its abrogation becomes necessary for the furtherance of the true religious spirit, God has so commanded it. As for the other contention that Judaism has no dogmas, he took direct issue with Mendelssohn.<sup>11</sup> True Judaism has no creed which man must blindly accept even though against reason, but it has religious doctrines or dogmas which reason must freely acquiesce in. When in 1850 the Berlin Reform Congregation of which Holdheim was rabbi, requested to be incorporated by the

<sup>10</sup> *Freund's Zur Judenfrage in Deutschland*, II, 149-171, 231-258, 315-340.

<sup>11</sup> *Moses Mendelssohn und die Denk-und Glaubensfreiheit im Judenthume* (Berlin, 1859).



government, the petition was refused on the ground that the congregation required no confession of faith, and the state could not recognize officially any religious body that had no positive confession of faith. When this answer was returned a most spirited and interesting debate took place at the meeting of the directorate of the congregation on the point as to whether Judaism has a fixed creed or not.<sup>12</sup> The "lay" members held that the government officials should be informed that the request for a confession of faith could not be complied with since Judaism lacks this. One of them (Dr. Bressler) stated that "the positing of principles is altogether unjewish. Formerly he too had considered this necessary, but he had seen the error of this view and had repudiated it." Another (Dr. Stern) declared that "the fixed definition of principles contradicts entirely the idea of development which lies at the very basis of our reform." Stern was empowered to frame an answer to the government along these lines. Holdheim took issue with the "lay" members on this point. He held that the belief in definite principles did not exclude the idea of development and that "our reform touches only the dead forms of Judaism but not its inner essence and the content of the faith." Holdheim was as much opposed as any of the laymen to the acceptance of a fixed creed as a condition of salvation.<sup>13</sup> This is the Christian, not the Jewish point of view, and therefore the Christian officials took the attitude they did. The point in which Holdheim differed with the laymen was that principles were absolutely necessary of statement and that Judaism having such principles, they could, should and must be stated; there is a wide difference between a creed as a fixed and necessary condition of salvation and a declaration of principles.

The principles of Judaism as he conceived them Holdheim elaborated in his treatise entitled *Die Religionsprinzipien des reformierten Judenthums* (Berlin, 1847), which contains his system of theology. The treatise consists of seven sections whereof the first serves as an introduction setting forth the historical development of

<sup>12</sup> Holdheim, *Geschichte der Jüdischen Reformgemeinde in Berlin*, 229-30.

<sup>13</sup> See paragraph 2 of his *Religionsprinzipien des reformierten Judenthums*. Berlin, 1847.



the necessity of a reform of Judaism within German Jewry. The belief in the one eternal and holy God with all the appertaining attributes has always been the fundamental principle of Judaism and the Bible its norm of faith. The religious life among the Jews in post-Biblical times was the product of a definite system of Biblical interpretation, viz: the Talmudical, which, as is well known, is casuistical. If the belief in the tradition and in the correctness of this method of interpretation is no longer held, the hope for the restoration of the Mosaic sacrificial system and its rites, as well as of the agrarian, levitical and the majority of the laws of purity is repudiated. Then the break with the whole theory of Talmudic Judaism has become unavoidable and the need for a new interpretation of the Bible and consequent religious practice has arisen. What demands then does Judaism, bearing in mind its whole development from the beginning, make upon its followers of the present time of whom this is true? After showing how the Talmudic interpretation of the Bible was really a development beyond the Biblical content, thus establishing the principle of positive historical development, he proceeds with the declaration that the Reform Congregation accepts this principle with the reservation, however, that it acknowledges as positive fundamental principles only the spiritually potent ideas of truth and morality which underlie Biblical Judaism and which have been developed by the history of mankind at large and the Jews in particular. In the next section which is taken up with the discussion of the justification and the need to lay down the fundamental principles of Judaism at the present time he shows why this has been neglected thus far. In Talmudic and rabbinic Judaism greatest stress was laid upon observance; hence, no necessity was felt for a formulation of belief. The Reform Congregation rejects the principle of externality and accepts as alone justified that of inner conviction; only the conviction of the validity of the truths of Judaism, of religious sentiment and the moral acts flowing from this have absolute value; on the other hand, the forms which bring these truths home to men, which arouse religious feeling, encourage moral conduct and result in spiritual companionship have only relative value. Hence, he only is to be

considered a Jew who makes free confession of the truths of Judaism and testifies to his realization of their significance by corresponding deeds of morality. In the next section he declares that the source of Judaism whence its religious principles are to be derived, is its history which shows how Judaism gradually develops itself in the life of the Jewish people. The remainder of the treatise is given to explaining his views on such points as circumcision, the Sabbath, the relation to the state, the chosen people idea, Talmud and tradition, the holidays and public worship. As some of these subjects have been already discussed and others will be touched upon in the following, it is not necessary to dwell upon them now. This booklet on the religious principles of reform Judaism is Holdheim's confession of faith and presents in full his views on all the controverted subjects which agitated the Jewish communities of Germany during these birth years of the reform movement. None of the reform leaders, with the exception of Hess of Weimar, the editor of the organ of radical reform *Der Israelit des Neunzehnten Jahrhunderts*, shared Holdheim's extreme views, notably when it came to carrying them into practice. How absolutely Holdheim and his congregation had broken with accepted Jewish tradition appeared notably in the attitude on the Sabbath, circumcision and marriage questions; the congregation from 1849 worshipped on Sunday only. Circumcision was declared non-essential and intermarriages were celebrated. Circumcision and marriage among Jews only Holdheim considered as symbols of the theocratic, national particularistic conception of Judaism and therefore not binding when this interpretation had been surrendered. As much interest naturally attaches to these practical outcomes of his theories I shall let him speak for himself by reproducing his answers to a questionnaire addressed to him in 1848 by a reform-society in Arad Hungary, which contains in brief form the ideas which he elaborated at great length in his many writings.

The radical reform movement took quite a hold on a number of Hungarian Jews towards the close of the forties. Chiefly through the influence of Aaron Chorin, one of the very earliest reform rabbis the Jewish community of Arad had led the way in liberal

religious thought among the Hungarian congregations. In 1848 some Jews in this community desired to organize a congregation of the type of the Berlin reform congregation and requested from Holdheim answers to a series of questions; his answers to these questions are the clearest statement in a brief form that I know of his position. The questions touched the following points:

1. The transfer of the Sabbath to Sunday; 2. The abolition of the dietary laws; 3. The observance of the second days of the holidays; 4. A short service in a living language together with the abrogation of all marks of distinctiveness and the covering of the head; 5. The declaration that circumcision is not absolutely required of Israelites; and finally, the definite declaration that only the ten commandments are binding as the revelation of God to Moses; therefore the Talmud and all religious observances both such as are contained in the Bible and such as were introduced in earlier days, fall away.<sup>14</sup>

These questions go to the very heart of Jewish practice; they give evidence, too, of the fact that these radicals did not comprehend the basic principles of the reform movement; by repudiating the whole Jewish tradition, they cut themselves loose from the house of Israel; by accepting only the Ten Commandments and not the authority of the Mosaic code, they out-karaited the Karaites; all the great reformers insisted upon the validity of the principle of tradition, however many special traditions they may have repudiated; otherwise they would have cut the cord that bound them to the century-long religious experience and development of Israel; they taught that reform was an interpretation and application of the principle of tradition in the light of the changed conditions of the nineteenth century, just as the *Shulhan Aruk* was such an interpretation and application in the light of the conditions of former centuries. For them the whole history of Judaism was eloquent with the searching after God and they saw the revelation of God not only in the Ten Commandments but in the whole long unfolding and growth of the spirit of man through historical time. However much the great leaders may have differed on some

<sup>14</sup> *Israelit des Neunzehnten Jahrhunderts*, 1848, 164-5.



points, in this they were all agreed, even Holdheim. In his answer to the Arad questionnaire he explained this and other points so clearly and concisely that it appears necessary to set down here his words: "To the question whether the observance of the ten commandments alone is sufficient for the Israelitish confession, I answer:

a. The definite God-cognition and moral content of Judaism as they are expressed briefly and sharply in the Ten Commandments, as they are more fully explained and developed in the whole Bible, the post-Biblical writings and particularly in the whole history of Judaism, together with the historical mission of Judaism compose the exclusive, unchangeable foundation and the essential and only binding principles of Judaism; this mission means the preservation in all its purity of this God-cognition and this body of moral doctrine founding on justice and universal brotherly love and the promulgation thereof among men by the moral force of example, so that in accordance with the prophetic messianic idea, justice and brotherhood may become dominant in all the earth.

b. Now that the Jews have become integral elements of other peoples and states in conjunction with whom they are determined to further the moral aims of society, all laws and institutions of Judaism which base upon the election of a particular Jewish people, yes, of a particular Jewish state, and hence by their very nature looked to exclusiveness and particularism, and serve merely to strengthen the nationalistic sentiment as was the case among all ancient peoples, have lost all religious significance and obligation and have given way to the national laws and institutions of such lands and peoples to which the Jews belong by birth and civic relationship. As an example of such a political law of the Jewish Palestinian state I instance the prohibition to take interest from the native and the permission to take such interest from the foreigner (Deut. xxiii, 19-20).

c. All laws which deal with the temple, the sacrificial, the priestly or the Levitical service, in which category also the many dietary laws as well as the laws of clean and unclean belong, in a word, all laws which grew out of the idea of a particular theocratical

sanctity of the Jewish people and base upon the conception of a particular union between God and Israel, the chosen people of God, and closer than that with other peoples, have lost altogether their religious truth and significance for us now that these representations have become foreign to our whole mode of thought and we look upon God as the one and only Father, and consider and love all men as his children and our brethren.

d. All other ceremonies and customs—whether contained in the Bible or the products of later times—which at one time had and fulfilled the purpose of nourishing the religio-moral sentiment but have lost all such power owing to the complete change in the position and culture of men and have for this reason sunk into mere external forms, can and may not be performed by us any longer as religious practices. We must rather strive earnestly for inner religiosity and not outer formalism in accordance with the words of the prophet Hosea (vi. 6) “I desire loving kindness and not sacrifice;” we must use only such ceremonies as are efficacious as a religious influence upon men of the present day.

B. The special questions, notably:

1. That touching the transfer of Saturday to Sunday I answer thus: Since we cannot assume that God pronounced one particular day holy once for all and since we consider the Biblical account of the exclusive sanctification of a special day merely as the mythical expression for the sanctification of man on a special day, naturally no religious reason prevents the transfer of the historical Sabbath to any other day of the week, notably if such a transfer is urgently demanded by the conditions of civic life, yea, even in the interest of the preservation of the Sabbath-institution and its influence on the religious life of the congregation, hence in the interest of religion itself.

2. As I have demonstrated scientifically elsewhere, the dietary laws belong to the Biblical laws of cleanliness which have long since lost all significance. Inasmuch as the dietary laws were given to the Israelites alone, they are part and parcel of the conception of a special theocratical sanctity of the Jewish people and therefore have lost all significance. Whatever, however, may have once been the

reason for the dietary laws, thus much is certain, that this reason no longer exists for us, and has no religious efficacy; every irrational practice, every belief in talismanic power is opposed to the spirit of religion. Therefore the abrogation of the dietary laws is highly desirable since in addition to being a disturbing feature in the civic and social life of the Jews, these laws are particularly prone to continue the differences between them and the other inhabitants.

3. The abolition of the second days of the holidays as well as the abrogation of all fast days except **יום כפור** has been recommended by the German rabbinical conferences. To my mind not only is there no objection to such abolition but it is highly desirable in the interest of the religion.

4. The abbreviation of the service, the excision of all prayers unsuited to our age as e. g. the sacrificial and messianic prayers of a Jewish national character as well as the use of the vernacular in the public service have also been recommended by the second rabbinical conference. The removal of all disturbing ceremonials has taken place in very many Jewish congregations in Germany, and not even from the orthodox standpoint can any objection be raised to praying with uncovered head.

5. Circumcision is the sign of the covenant concluded between God and Abraham, and eo ipso his descendants (from which however, the older lines of Ishmael and Esau are excluded) and its seal on the body of every Israelite. As long as such a covenant had significance for the religious consciousness of the Jews, as long as the idea of a close special covenant of love excluding the nations (upon which the whole theocratic relationship was based) was deeply rooted in the people's thought, the circumcision was the characteristic symbol of this covenant and was therefore clung to with particular zeal in Israel. But after this idea of the particular covenant which underlies circumcision has ceased to be a religious truth and an object of faith protest must be lodged against circumcision, the expression of an outlived idea. It testifies to something which is not true, yes, to something which is in fact denied by all Israelites who have become self-conscious. The Jew today



believes by no manner of means that he through the accident of descent from Abraham stands in a close special relationship to God and that he is obligated to give visible evidence of this closer relationship by a sign in the flesh. I am opposed to circumcision on principle and declare every Jew who confides in my religious insight and conscientiousness, absolved from all obligation in this matter. Yes, I declare every Jew who neglects to have his son circumcised because of his larger belief to be a true and complete Jew. Finally, I declare righteousness in the fullest sense of the term, i. e. equality for all men, humanity and brotherhood together with the living stirring zeal to realize these things in all circles of life to be the practical realization of the God-cognition of Judaism and hence the true and pure Judaism."

After this exposition of Holdheim's theology a word must be said about the sermons which he delivered during his incumbency of the Berlin pulpit. The four volumes containing them are a treasure trove of Jewish thought. The words palpitate with warm Jewish feeling. Whoever reads them must grant that this preacher was imbued with true Jewish sentiment, that he was a thinker treading the very heights of humanity, and a scholar who had drunk very deeply at the sources of Jewish learning. Whether one agree or differ with his theology and his interpretation of Jewish tradition, there can not be the shadow of a doubt that this extreme radical among the reformers was as sincere in his conviction of the fundamental truths of Judaism as was the most uncompromising adherent to the codes. From here, there and everywhere in these sermons, glowing periods can be cited which evidence the depth of his conviction of Judaism's truth and Israel's great service to humanity. We will have to content ourselves with an extract taken from the sermon of "Our Priestly Mission," a panegyric on Israel's devotion and a call to the Jews of the present to be faithful to the obligations resting on them: "There is no people that has suffered so much for the truth or endured so much in the name of loyalty as have the Jews; there is no people so deserving of the title of a priest-people by merit of two thousand years of sacrifice and self-denial as are the Jews. Israel was called to plant the

faith in the hearts of the nations. But which is the seed-corn that planted in the bosom of the earth, produces the living tree of religion? Truly אין אומר ואין דברים it is neither speech nor words, בלי נשמע קולם whose sound soon disappears and dies away; nay בכל הארץ יצא קום through all the earth the bloody seed is gathered to the end of the world the agonized cry of the martyrs penetrates! This method of teaching and of witnessing to the faith is more efficacious than that whereby the followers of other religions seek to spread their faith. If hundreds of thousands of families, men and women, hoary heads, youths and maidens ascend the flaming funeral pyre and breathed their last with the *Sh'ma Yisroel* upon their lips, this is a more telling manner of teaching and proclaiming one's faith than to preach from pulpits, in the streets or from the house tops and to portray the strength of faith in weak sounding words. If other hundreds of thousands were chased into misery and destruction, still others cast into the waves or sold as slaves, if multitudes died of hunger and the remnant that was rescued brought nothing into strange lands but purity of conscience, faithfulness of soul and innocence of heart, surely they have secured thereby the right to call themselves the bearers of pure faith for humanity. Humanity which sinned so sorely against Israel, may indeed grant Israel the distinction and the glory to still call itself a Kingdom of priests and a holy people. The old priests had atoned for the sins of men by offering sacrifices which they burnt on the altar; the new priests have atoned for the sins of humanity inasmuch as they immolated themselves as sacrifices on the altar of faith, fealty and conviction. Israel has not sent out any missionaries to carry its faith to mankind. But what need had it of missionaries when it itself went to the nations as the messenger of the Lord of Hosts, and engraved its belief on the stony hearts of men with the stylus dipped in its own heart's blood. Israel required no Messiah in the generally accepted sense of the word because it itself suffered and agonized for its faith, because it itself died for its faith and was resurrected time and again.

Thus has Israel been true to its priestly mission in perilous days when no other manner of teaching was allowed it. This

period of probation has passed but our mission is not yet over. Still must we in as far as it is our duty to be disciples of Aaron לתורה אהב את הבריות ומקרבן לתורה love men and bring them nigh to pure religion but also שלום ורודף שלום אהב love peace and preserve peace."

The man who could speak thus passionately of Israel's service through the centuries of martyrdom and had such a conception of Israel's priestly mission was in all truth a worthy proclaimer of God's word to the world, aye was deserving of being termed a "great master in Israel, . . . the lion in the struggle for light and truth" as David Einhorn, that other great reformer, who knew him and his work so well designated him.

The forty-six years that have elapsed since Holdheim's death have smoothed away many of the animosities and bitternesses that were engendered during his lifetime. To the scathing and denunciatory estimates formed of the radical by his contemporaneous opponents of the conservative wing, notably Frankel and Sachs, I refer only in passing but more than a word must be devoted to condemnation of the unjustifiable treatment of the whole reform movement and notably of Holdheim in the work that is accepted as the authoritative history of the Jews, Graetz' *magnum opus*. Graetz writes here not as a historian, but as a bitter partisan; he had no appreciation and no understanding whatsoever of the true significance of the reform movement; his account is not history but polemics; it is a misfortune that this portion of the eleventh volume was ever written; no man who was in the thick of the contest and was as decided an opponent as was Graetz is able to present a fair account; Graetz has given us a party pamphlet, not an objective treatment. Whatever faults and shortcomings Holdheim had there can be no manner of doubt that he was thoroughly honest in his convictions; he was led from step to step in his radical progress by the conception he formed of Judaism's place in the world as a universal religion. The serious mistake which he made was that he was guided altogether by intellectual forms and took not sufficient note of historical forces and social determinants. No religion, Judaism or any other, is simply a philosophical discipline; the forces that have been at work in shaping the expression



that a religion takes, must enter largely into the reformer's workshop. No reformer can begin *de novo*; he is not a creator, he is not God; he must work with the material in hand; true, he must remove abuses which have sprung up in the course of time, he must necessarily destroy, but much more, he must re-interpret, re-adapt, re-construct. The prophet was sent not only לנחש ולנחץ "to root out, to pull down and to destroy," but also לבנות ולנטוע "to plant and to build." Holdheim who was all intellect had little patience with anything that conflicted with his intellectual conclusions; his system of theology gave not sufficient place to the historical element of Jewish development, in his broad conception of the principle of tradition he disregarded too much special traditions and ceremonies that still might have had and did have potency and power. He proceeded from an "absolute" instead of a "relative" point of view. In one way he saw too clearly, impatiently brushing away everything that obstructed his vision, in another he was short-sighted in that he failed to appreciate that religion, and notably the Jewish religion, is a life, the century-old experience of a community which developed along particular lines. Reform can not proceed according to a program as iconoclastic as Holdheim's; not only the intellect must be reckoned with, but also the historical consciousness of the people; not only the spirit of the age must be considered but also the genius of Israel. This explains in chief part why the Berlin Congregation which translated Holdheim's interpretation of Judaism into practice remained so isolated a phenomenon in the life of German Jewry. In the last instance, however, it must be granted that Holdheim did much (and this is his chief merit) to present clearly the fundamental teachings of Judaism in their spiritual aspect; universalism is his reading of Judaism's mission; his dictum is that the revelation of God is continuous, history being the medium of that revelation; to the latest as well as to early generations, God unfolds his purposes; with the enunciation of this great and inspiring doctrine Samuel Holdheim's name will ever be associated; by written and spoken word, in sermon and in life he preached to his own and to future generations,

"God is not dumb that he should speak no more;  
If thou hast wanderings in the wilderness  
And find'st not Sinai, 'tis thy soul is poor;  
There towers the mountain of the Voice, no less,  
Which whoso seeks shall find, but he who bends  
Intent on manna still and mortal ends,  
Sees it not, neither hears its thundered lore.  
Slowly the Bible of the race is writ,  
And not on paper leaves or leaves of stone;  
Each age, each kindred, adds a verse to it,  
Texts of despair, of joy or moan.  
While swings the sea, while mists the mountains shroud,  
While thunder's surges burst on cliffs of cloud,  
Still at the prophets' feet the nations sit."

**ISAAC MAYER WISE**

**...FOUNDER OF...**

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